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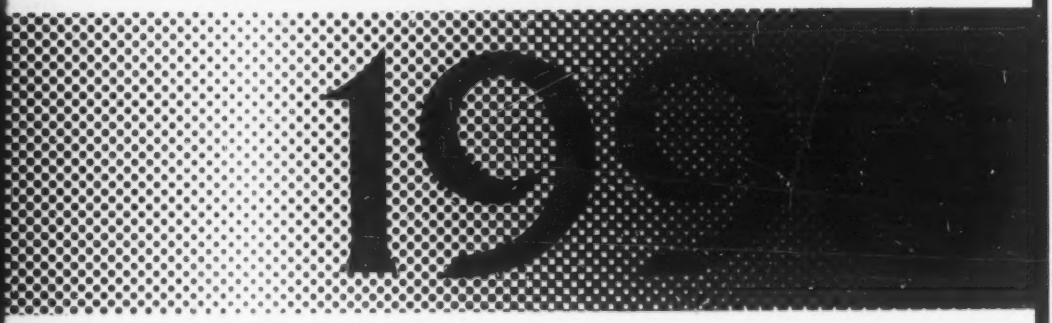
YEARBOOK OF AMERICAN & CANADIAN CHURCHES



Edited by
CONSTANT H.
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PREVIOUS ISSUES

Year of Publication	*Title*	*Editor*
1916	Federal Council Year Book	H. K. Carroll
1917	Federal Council Year Book	H. K. Carroll
1918	Yearbook of the Churches	C. F. Armitage
1919	Yearbook of the Churches	C. F. Armitage
1920	Yearbook of the Churches	S. R. Warburton
1922	Yearbook of the Churches	E. O. Watson
1923	Yearbook of the Churches	E. O. Watson
1925	Yearbook of the Churches	E. O. Watson
1927	The Handbook of the Churches	B. S. Winchester
1931	The New Handbook of the Churches	Charles Steizle
1933	Yearbook of American Churches	H. C. Weber
1935	Yearbook of American Churches	H. C. Weber
1937	Yearbook of American Churches	H. C. Weber
1939	Yearbook of American Churches	H. C. Weber
1941	Yearbook of American Churches	B. Y. Landis
1943	Yearbook of American Churches	B. Y. Landis
1945	Yearbook of American Churches	B. Y. Landis
1947	Yearbook of American Churches	B. Y. Landis, G. F. Ketcham
1949	Yearbook of American Churches	G. F. Ketcham
1951	Yearbook of American Churches	G. F. Ketcham
1952	Yearbook of American Churches	B. Y. Landis
1953	Yearbook of American Churches	B. Y. Landis
1954	Yearbook of American Churches (Edition for 1955)	B. Y. Landis
1955	Yearbook of American Churches (Edition for 1956)	B. Y. Landis
1956	Yearbook of American Churches (Edition for 1957)	B. Y. Landis
1957	Yearbook of American Churches (Edition for 1958)	B. Y. Landis
1958	Yearbook of American Churches (Edition for 1959)	B. Y. Landis
1959	Yearbook of American Churches (Edition for 1960)	B. Y. Landis
1960	Yearbook of American Churches (Edition for 1961)	B. Y. Landis
1961	Yearbook of American Churches (Edition for 1962)	B. Y. Landis
1963	Yearbook of American Churches (Edition for 1963)	B. Y. Landis
1964	Yearbook of American Churches (Edition for 1964)	B. Y. Landis
1965	Yearbook of American Churches (Edition for 1965)	B. Y. Landis
1966	Yearbook of American Churches (Edition for 1966)	C. H. Jacquet
1967	Yearbook of American Churches (Edition for 1967)	L. B. Whitman
1968	Yearbook of American Churches (Edition for 1968)	L. B. Whitman
1969	Yearbook of American Churches (Edition for 1969)	C. H. Jacquet
1970	Yearbook of American Churches (Edition for 1970)	C. H. Jacquet
1971	Yearbook of American Churches (Edition for 1971)	C. H. Jacquet
1972	Yearbook of American Churches (Edition for 1972)	C. H. Jacquet
1973	Yearbook of American and Canadian Churches	C. H. Jacquet
1974	Yearbook of American and Canadian Churches	C. H. Jacquet
1975	Yearbook of American and Canadian Churches	C. H. Jacquet
1976	Yearbook of American and Canadian Churches	C. H. Jacquet
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1987	Yearbook of American and Canadian Churches	C. H. Jacquet
1988	Yearbook of American and Canadian Churches	C. H. Jacquet
1989	Yearbook of American and Canadian Churches	C. H. Jacquet

INTRODUCTION

This edition of the **Yearbook of American and Canadian Churches** is the 58th in a series that began in 1916. A listing of years of publication, titles, and editors appears under the heading "Previous Issues." Although the title of the book refers to "churches," it should be stressed that the **Yearbook** contains information on many different faiths, not only Christian bodies, which the term *churches* implies.

Without the cooperation of many hundreds of people in the United States and Canada a reference volume of this complexity and scope could not be produced. The editor thanks all who have made this edition possible by supplying information about their organizations, correcting directory forms, filling out statistical reports, providing articles and other materials, and passing on innovative suggestions about how to improve the **Yearbook**.

The **Yearbook** has been a binational volume since 1972 and has a Canadian Advisory Committee which meets in Toronto annually to advise the editor on the Canadian sections of the book, in light of recent developments in organized religion in that country, and to make suggestions on deletions and additions. To these Canadian friends and advisors, the editor extends thanks.

Special recognition is due Alice Jones, editorial associate, who has worked on twenty editions of the **Yearbook**. She has made valuable contributions to this edition by her careful and patient work.

There being no established legal definitions of churches, clergy, or religion, these concepts are always subjective. The constitutional separation of church and state has left religious organizations basically free from guidance, classification, and regulation. Religious bodies, though incorporated legally in a state in the U.S. or in a province in Canada, determine their own institutions, doctrines, and standards of conduct.

Religious life in the United States and Canada is quite complex. The dynamic nature of these two nations, the patterns of immigration, the exchange of ideas and movements across the border, religious liberty, and the high degree of affluence provide conditions supporting the development of religious organizations. This has led to the formation of a bewildering diversity of sects and cults, primarily in the U.S. We do not attempt to list these bodies in the **Yearbook**. Many other small religious bodies, numbering in the hundreds, have, of necessity, also been excluded from the listings. Other sources of information exist on many of these groups.

What we do attempt to describe and record are those major religious bodies in the United States and Canada having the great majority of churches, clergy, and membership. The editor will be grateful for knowledge of any significant omissions that fall within the categories now covered in the various directory sections in this volume.

Which religious bodies are included in each edition of the **Yearbook of American and Canadian Churches** must, for reasons stated above, be an editorial matter based upon subjective criteria to some extent, and exclusion from the **Yearbook** should not necessarily be interpreted by readers as an adverse reflection on the nature, purpose, or reputation of any religious body.

Constant H. Jacquet, Jr.
Editor

A GUIDE FOR THE USER OF CHURCH STATISTICS

This guide is placed in a prominent position in each edition of the **Yearbook** to emphasize the fact that church statistics, like those of many other groups, vary greatly in quality and reliability. Therefore, necessary qualifications concerning them must be stated clearly and without reservation.

This year in Section III, the Statistical and Historical Section, the **Yearbook of American and Canadian Churches** reports data from 219 U. S. religious bodies. Of these, 106 report current data—that is, data for the years 1989 or 1988. Current data, comprising 48.4 percent of all reports, account for 74.0 percent of recorded membership. Concerning the denominations gathering statistics, some computerize data and have an accurate bank of information on cards or tape. Perhaps the largest group of denominations still gathers statistics by conventional hand-tabulation methods. Quite a few bodies are still operating on the basis of "educated guesses" in many statistical areas.

In addition to these general observations, four major qualifications should be made:

1) Church statistics are always incomplete, and they pass through many hands, some skilled and some not so skilled, and come up through many channels in church bureaucratic structures.

2) Church statistics are not always comparable. Definitions of membership, and of other important categories, vary from denomination to denomination. Jewish statistics are estimates of the number of individuals in households where one or more Jews reside and, therefore, include non-Jews living in these households as the result of intermarriage. The total number of persons in Jewish households is estimated to be 7 percent larger than the number of Jewish persons residing in these households. It should be noted that estimates of numbers of Jews have nothing to do with membership in synagogues. Roman Catholics and some Protestant bodies count all baptized persons, including children, as members. Other Protestant bodies include as members those who make a declaration of faith and become baptized. This can happen as early as age 9.

3) Church statistical data reported in the **Yearbook** are not for a single year. Not only do the reporting years differ from denomination to denomination, but some bodies do not report regularly. Therefore the reports based on data for the year 1987 or earlier are "non-current" reports. Attempts to combine current and non-current data for purposes of interpretation or projection will lead to difficulties.

4) Many of the more important types of statistical data are simply not available for a large group of denominations. Records of church attendance are not universally kept, and there are no socioeconomic data generally available. Statistics of members' participation in church activities and programs do not exist.

Statistics form an important part of church life and are necessary for the sound development of planning and program. Therefore strong efforts should be made in each denomination to upgrade the quality of its statistics. Interdenominational cooperation leading toward standardization of categories and sharing of techniques, it is hoped, will continue to grow. New ways of adapting to church needs and programs the data gathered by the U. S. Bureau of the Census must be discovered and utilized. The use of survey methods to obtain valuable socioreligious information about American religious life should be encouraged and expanded.

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III
STATISTICAL AND HISTORICAL SECTION

This section of the **Yearbook** provides various types of statistical data and information on depositories of church history material for the U.S. and Canada. It is hoped that these materials will be useful in describing some major dimensions of religious life.

Much of the data presented here are unique, at least in form of presentation, and can be used judiciously to interpret developments in the religious life of the U.S. and Canada. Whenever necessary, qualifying statements have been made to warn the user of some of the pitfalls in the data.

Information in this section of the **Yearbook,** when compared with that of previous editions, suggests a number of interesting subjects for students, journalists, and church researchers to analyze and interpret. For the most part, generalizations on trends reflected in the data are left up to the reader.

The following information is contained in this Statistical and Historical Section.

1. **Current and Non-Current Statistical Data.** This section contains nine tables, numbered 1-A through 1-I, as follows: 1-A, United States Current and Non-Current Statistics, arranged alphabetically for 219 United States religious bodies. Included is information on Number of Churches, Inclusive Membership, Full, Communicant or Confirmed Members (current data only), Number of Pastors Serving Parishes, Total Number of Clergy, Number of Sunday or Sabbath Schools (current data only), and Total Enrollment (current data only). Table 1-B, Summary of United States Current and Non-Current Statistics, provides totals for 219 bodies in the above categories and compares these totals with those in the previous **Yearbook** for 1989. Table 1-C, Some Comparative United States Church Statistics, compares data mainly for 1988 with those mainly for 1987 with regard to Church Membership as a Percent of U.S. Population, Membership Gain and Percentage of Gain over Previous Year. Table 1-D, Current and Non-Current Canadian Statistics provides the same data for Canadian bodies as those described above for Table 1-A. Table 1-E provides a Summary of Canadian Current and Non-Current Statistics. Table 1-F, Number of United States Churches, and of Members, by Religious Groups, is continued from the previous year with all the necessary qualifications. Table 1-G, Constituency of the National Council of the Churches of Christ in the U.S.A., is followed by Table 1-H, Church Membership Statistics, 1940-1988, for Selected U.S. Denominations. Table 1-I, Inclusive Membership, 60 Compilations, concludes this section.

2. **Church Financial Statistics and Related Data.** Complete data on contributions of members of 69 United States and Canadian religious bodies are supplied in the following categories: Total Contributions, Total Congregational Finances, and Benevolences. Per-capita contributions based on both Inclusive and Full or Confirmed Membership are supplemented by some related data.

3. **Some Trends and Developments.** This section of the **Yearbook** begins with "A Study of Women in Ministry," by Juanne N. Clark and Grace Anderson of Wilfred Laurier University, Waterloo, Ontario relates to Canadian women clergy. Data from *The 1989 Official Catholic Directory,* providing statistical trends for the Roman Catholic Church, follow. "Trends in Seminary Enrollment, 1980-1989" supplied by The Association of Theological Schools in the United States and Canada, concludes this section.

4. **Surveys of Religion in American Life.** Three survey articles comprise this section. The first, "Return of the Baby Boomers to Organized Religion," by Wade Clark Roof, J. F. Rowny Professor of Religion and Society, University of California, Santa Barbara, is followed by a roundup of selected Church Attendance and Other Polls. "Value of New Construction of Religious Buildings" concludes this section.

5. **Main Depositories of Church History Material and Sources.** This is a listing, by denomination, of various major depositories of historical and archival materials in the United States and Canada, including a bibliographical guide to information on church archives.

1. CURRENT AND NON-CURRENT STATISTICAL DATA, UNITED STATES AND CANADA

Tables 1-A through 1-I in this section, containing current and non-current data, have been compiled from questionnaires returned to the **Yearbook of American and Canadian Churches** by statisticians and other officials of religious bodies. These statistics have been checked carefully, but in no case have they been "adjusted" by the editor in any way for any purpose. What is reported here are official reports.

In keeping with the bi-national organization of the **Yearbook**, statistical totals are given in separate tables for the United States and Canada for the 306 denominations or parts of denominations reporting. In some cases, therefore, statistical tables for a denomination with headquarters in the U.S., and which has a Canadian section, will vary slightly from officially reported statistics of that denomination, and it will be necessary to add the two parts together. For example, the Brethren in Christ Church had an official membership in 1988 of 20,668, of which 17,081 was in the United States and 3,587 in the Brethren in Christ Church, Canadian Conference.

In Table 1-A, the religious bodies in the U.S. are listed alphabetically and current data appear in **bold face** type. Non-current data appear in the light face type. Current data are those compiled and reported in 1989 or 1988. Non-current data are those for 1987 or earlier. Table 1-A contains 106 current and 113 non-current reports, making a total of 219. Current reports, comprising 48.4 percent of all reports, account for 74.0 percent of reported membership.

Statistics appearing in Table 1-G, Constituency of the National Council of Churches of Christ in the U.S.A., do not show the distinction between current and non-current data, although the date of the last statistical report received is noted for each religious body. This year Table 1-D, Canadian Current and Non-Current Statistics, contains statistical reports from 87 Canadian bodies, the same as the previous edition of the **Yearbook**.

Caution should be exercised in interpreting Table 1-B, Summary of United States Current and Non-Current Statistics, which indicates the general trends shown by the data in the 1990 and 1989 **Yearbooks.** Since current and non-current statistics are combined for this comparison, the dangers of elaborate generalizations are obvious. The same is true for Table 1-C, Some Comparative United States Church Statistics.

Users of church statistics are referred to "A Guide for the User of Church Statistics," found at the front of this **Yearbook**. It is essential reading for all who intend to work with and interpret statistics contained in this volume. The Guide is placed in this prominent position to highlight its importance, and its chief function is to state candidly the many qualifications that must be taken into account when using church statistics.

TABLE 1-A: UNITED STATES CURRENT AND NON-CURRENT STATISTICS

The following table provides current and non-current statistics for United States religious bodies listed alphabetically. Current statistics are defined as those gathered and reported for 1989 and 1988. Those bodies having current statistics, and the statistics themselves, are shown in **bold face** type. Non-current statistics are those for 1987 or earlier. They appear in light face type. No statistics for "Full, Communicant, or Confirmed members," "Number of Sunday or Sabbath Schools," and "Total Enrollment" are reported for bodies having non-current statistics.

Religious Body	Year Reported	No. of Churches	Inclusive Membership	Full, Communicant or Confirmed Members	No. of Pastors Serving Parishes	Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
ADVENT CHRISTIAN CHURCH	**1988**	**251**	**19,900**	**19,900**	**300**	**560**	**300**	**18,472**
African Methodist Episcopal Church	1981	6,200	2,210,000		6,050	6,550		
African Methodist Episcopal Zion Church	1987	6,060	1,220,260		6,300	6,898		
Alaska Moravian Church	1987	23	5,159		11	15		
Albanian Orthodox Archdiocese in America	1978	16	40,000		18	25		
ALBANIAN ORTHODOX DIOCESE OF AMERICA	**1989**	**2**	**586**	**586**	**1**	**3**	**2**	**31**
Allegheny Wesleyan Methodist Connection	1987							
(Original Allegheny Conference)	1987	122	2,434		102	199		
Amana Church Society	1987	7	810		12	13		
American Baptist Association	1986	1,705	250,000		1,740	1,760		
AMERICAN BAPTIST CHURCHES IN THE U.S.A.	**1988**	**5,839**	**1,549,563**	**1,549,563**	**5,250**	**8,276**	**N.R.**	**361,265**
American Carpatho-Russian Orthodox Greek								
Greek Catholic Church	1976	70	100,000		61	66		
American Rescue Workers	1984	20	2,700		35	53		
The Anglican Orthodox Church	1983	40	6,000		8	6		
THE ANTIOCHIAN ORTHODOX CHRISTIAN								
ARCHDIOCESE OF NORTH AMERICA	**1988**	**150**	**300,000**	**300,000**	**138**	**172**	**150**	**21,500**
APOSTOLIC CATHOLIC ASSYRIAN CHURCH OF THE EAST,								
NORTH AMERICAN DIOCESE	**1989**	**22**	**120,000**	**120,000**	**92**	**109**	**22**	**1,050**
Apostolic Christian Church (Nazarene)	1985	48	2,799		178	178		
APOSTOLIC CHRISTIAN CHURCHES OF AMERICA	**1988**	**80**	**11,300**	**11,240**	**290**	**329**	**80**	**7,000**
Apostolic Faith Mission of Portland Oregon	1987	45	4,100		74	84		
APOSTOLIC FAITH MISSION CHURCH OF GOD	**1989**	**18**	**5,200**	**4,700**	**27**	**32**	**18**	**1,570**
APOSTOLIC LUTHERAN CHURCH OF AMERICA	**1988**	**57**	**7,707**	**2,995**	**25**	**34**	**44**	**2,010**
APOSTOLIC OVERCOMING HOLY CHURCH OF GOD	**1988**	**177**	**12,479**	**12,479**	**127**	**130**	**N.R.**	**N.R.**
Armenian Apostolic Church of America	1986	18	29,070		16	19		
Armenian Church of America, Diocese of	1979	66	450,000		45	61		
ASSEMBLIES OF GOD	**1988**	**11,123**	**2,147,041**	**1,275,148**	**15,617**	**30,552**	**10,692**	**1,363,881**
Assemblies of God, International Fellowship (Independent/Not Affiliated)	1962	136	N.R.		136	367		
ASSOCIATE REFORMED PRESBYTERIAN CHURCH,								
GENERAL SYNOD	**1988**	**181**	**36,949**	**31,922**	**157**	**237**	**164**	**16,042**

TABLE 1-A: UNITED STATES CURRENT AND NON-CURRENT STATISTICS—Continued

Religious Body	Year Reported	No. of Churches	Inclusive Membership	Full, Communicant or Confirmed Members	No. of Pastors Serving Parishes	Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
Baptist Bible Fellowship, International	1986	3,449	1,405,900		3,400	4,500		
BAPTIST GENERAL CONFERENCE	**1989**	**789**	**135,125**	**135,125**	**1,200**	**1,700**	**789**	**67,030**
BAPTIST MISSIONARY ASSOCIATION OF AMERICA	**1988**	**1,347**	**227,897**	**227,879**	**1,500**	**2,650**		**95,406**
BEACHY AMISH MENNONITE CHURCH	**1989**	**100**	**6,800**	**6,800**	**86**	**325**	**N.R.**	**N.R.**
Berean Fundamental Church	1981	49	3,350		51	53		
THE BIBLE CHURCH OF CHRIST	**1988**	**6**	**6,405**	**4,800**	**8**	**47**	**6**	**684**
Bible Way Church of Our Lord Jesus Christ, World Wide, Inc	1970	350	30,000		350	350		
BRETHREN CHURCH (ASHLAND, OHIO)	**1988**	**124**	**14,753**	**14,753**	**97**	**173**	**124**	**6,893**
BRETHREN IN CHRIST CHURCH	**1988**	**193**	**17,081**	**16,580**	**185**	**233**	**185**	**9,365**
Buddhist Churches of America	1984	100	100,000		70	115		
Bulgarian Eastern Orthodox Church (Diocese of N. & S. America and Australia)	1971	13	86,000		N.R.	11		
CHRIST CATHOLIC CHURCH	**1988**	**13**	**1,382**	**1,137**	**12**	**12**	**0**	**0**
Christadelphians	1964	850	15,800		None	None		
THE CHRISTIAN AND MISSIONARY ALLIANCE	**1988**	**1,793**	**259,512**	**133,575**	**1,669**	**2,261**	**1,606**	**189,424**
Christian Brethren (a.k.a. (Plymouth Brethren)	1984	1,150	98,000		N.R.	500		
CHRISTIAN CATHOLIC CHURCH (EVANGELICAL PROTESTANT)	**1988**	**6**	**2,500**	**2,500**	**10**	**19**	**6**	**1,000**
CHRISTIAN CHURCH (DISCIPLES OF CHRIST)	**1988**	**4,159**	**1,073,119**	**707,985**	**3,963**	**6,849**	**4,159**	**327,354**
Christian Church of North America, General Council	1985	104	13,500		107	169		
CHRISTIAN CHURCHES AND CHURCHES OF CHRIST	**1988**	**5,579**	**1,070,616**	**1,070,616**	**5,525**	**6,596**	**N.R.**	**N.R.**
THE CHRISTIAN CONGREGATION	**1988**	**1,456**	**107,902**	**107,902**	**1,454**	**1,460**	**1,310**	**79,187**
Christian Methodist Episcopal Church	1983	2,340	718,922		2,340	2,650		
Christian Nation Church, U.S.A.	1986	5	200		5	23		
CHRISTIAN REFORMED CHURCH IN NORTH AMERICA	**1988**	**699**	**222,408**	**143,424**	**609**	**1,075**	**N.R.**	**N.R.**
Christian Union	1984	114	6,000		80	114		
Church of Christ	1972	32	2,400		169	188		
Church of Daniel's Band	1951	4	200		4	10		
The Church of God	1978	2,035	75,890		1,910	2,737		
CHURCH OF GOD (ANDERSON, IND.)	**1988**	**2,336**	**198,842**	**198,842**	**1,989**	**3,315**	**2,226**	**181,667**
Church of God by Faith	1973	106	4,500		125	150		
CHURCH OF GOD (CLEVELAND, TENN.)	**1989**	**5,763**	**582,203**	**582,203**	**6,207**	**7,544**	**5,436**	**509,250**
CHURCH OF GOD GENERAL CONFERENCE (OREGON, ILL.)	**1986**	**88**	**5,767**	**4,415**	**67**	**87**	**88**	**3,357**
The Church of God in Christ	1982	9,982	3,709,661		9,204	10,426		

TABLE 1-A: UNITED STATES CURRENT AND NON-CURRENT STATISTICS—Continued

Religious Body	Year Reported	No. of Churches	Inclusive Membership	Full, Communicant or Confirmed Members	No. of Pastors Serving Parishes	Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
The Church of God in Christ, International	1982	300	200,000		700	1,600		
CHURCH OF GOD IN CHRIST (MENNONITE)	**1989**	**70**	**9,256**	**9,256**	**347**	**347**	**N.R.**	**N.R.**
THE CHURCH OF GOD OF PROPHECY	**1989**	**2,111**	**73,977**	**73,977**	**N.R.**	**N.R.**	**2,308**	**88,432**
The Church of God of the Mountain Assembly	1977	105	3,125		162	162		
Church of God (Seventh Day) Denver, Colo.	1987	135	6,498		73	100		
Church of God (Which He Purchased with His Own Blood)	1986	7	800		10	10		
Church of Illumination	1983	4	9,000		60	60		
THE CHURCH OF JESUS CHRIST (BICKERTONITES)	**1988**	**70**	**2,986**	**2,657**	**272**	**282**	**68**	**1,816**
The Church of Jesus Christ of Latter-Day Saints	1987	8,682	4,000,000		26,046	29,714		
Church of Our Lord Jesus Christ of the Apostolic Faith	1954	155	45,000		150	185		
CHURCH OF THE BRETHREN	**1988**	**1,079**	**151,169**	**151,169**	**975**	**1,553**	**N.R.**	**N.R.**
Church of the Living God (C.W.F.F.)	1985	170	42,000		N.R.	170		
CHURCH OF THE LUTHERAN BRETHREN OF AMERICA	**1988**	**128**	**13,695**	**7,827**	**115**	**202**	**124**	**10,884**
CHURCH OF THE LUTHERAN CONFESSION	**1988**	**67**	**8,655**	**6,304**	**52**	**72**	**64**	**1,379**
CHURCH OF THE NAZARENE	**1988**	**5,129**	**552,264**	**550,711**	**4,171**	**8,988**	**5,054**	**861,761**
CHURCHES OF CHRIST	**1989**	**13,375**	**1,626,000**	**1,278,000**	**N.R.**	**N.R.**	**N.R.**	**N.R.**
CHURCHES OF CHRIST IN CHRISTIAN UNION	**1988**	**260**	**10,418**	**10,418**	**167**	**360**	**260**	**18,200**
CHURCHES OF GOD, GENERAL CONFERENCE	**1988**	**343**	**33,778**	**33,778**	**237**	**327**	**343**	**27,623**
COMMUNITY CHURCHES, INTERNATIONAL COUNCIL OF	**1989**	**200**	**250,000**	**250,000**	**N.R.**	**350**	**N.R.**	**N.R.**
CONGREGATIONAL CHRISTIAN CHURCHES, NATIONAL ASSOCIATION OF	**1989**	**400**	**90,000**	**90,000**	**375**	**575**	**N.R.**	**N.R.**
Congregational Holiness Church	1981	174	8,347		176	488		
CONSERVATIVE BAPTIST ASSOCIATION OF AMERICA	**1988**	**1,121**	**204,496**	**204,496**	**N.R.**	**N.R.**	**N.R.**	**N.R.**
CONSERVATIVE CONGREGATIONAL CHRISTIAN CONFERENCE	**1988**	**176**	**29,015**	**29,015**	**271**	**457**	**157**	**11,892**
COPTIC ORTHODOX CHURCH	**1989**	**40**	**160,000**	**160,000**	**44**	**44**	**N.R.**	**N.R.**
CUMBERLAND PRESBYTERIAN CHURCH	**1988**	**752**	**91,491**	**85,304**	**440**	**725**	**752**	**42,536**
Duck River (and Kindred) Association of Baptists	1975	85	8,632		148	148		
Elim Fellowship	1983	36	N.R.		144	185		
THE EPISCOPAL CHURCH	**1988**	**7,360**	**2,455,422**	**1,725,581**	**8,131**	**14,694**	**N.R.**	**556,168**
THE ESTONIAN EVANGELICAL LUTHERAN CHURCH	**1988**	**24**	**7,399**	**N.R.**	**19**	**N.R.**	**N.R.**	**N.R.**
ETHICAL CULTURE MOVEMENT	**1988**	**21**	**3,212**	**3,212**	**19**	**43**	**12**	**357**
Evangelical Church	1987	155	17,417		160	288		
EVANGELICAL CONGREGATIONAL CHURCH	**1988**	**156**	**33,318**	**24,980**	**113**	**197**	**153**	**17,510**
THE EVANGELICAL COVENANT CHURCH	**1988**	**584**	**87,750**	**87,750**	**836**	**1,260**	**532**	**74,922**
Evangelical Free Church of America	1986	880	95,722		N.R.	1,484		

TABLE 1-A: UNITED STATES CURRENT AND NON-CURRENT STATISTICS—Continued

Religious Body	Year Reported	No. of Churches	Inclusive Membership	Full, Communicant or Confirmed Members	No. of Pastors Serving Parishes	Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
Evangelical Friends Alliance	1982	217	24,095		192	483		
EVANGELICAL LUTHERAN CHURCH IN AMERICA	**1988**	**11,120**	**5,251,534**	**3,931,878**	**10,083**	**16,083**	**10,125**	**1,166,059**
EVANGELICAL LUTHERAN SYNOD	**1989**	**123**	**21,378**	**15,518**	**98**	**141**	**110**	**3,900**
EVANGELICAL MENNONITE CHURCH	**1989**	**26**	**3,888**	**3,888**	**43**	**62**	**25**	**4,018**
Evangelical Methodist Church	1987	130	8,282		151	238		
EVANGELICAL PRESBYTERIAN CHURCH	**1989**	**155**	**50,300**	**48,500**	**181**	**225**	**155**	**25,000**
FELLOWSHIP OF EVANGELICAL BIBLE CHURCHES	**1989**	**14**	**1,925**	**1,450**	**18**	**47**	**14**	**1,680**
Fellowship of Fundamental Bible Churches	1984	31	1,840		31	52		
The Fire Baptized Holiness Church (Wesleyan)	1958	53	988		N.R.	N.R.		
Free Christian Zion Church of Christ	1956	742	22,260		321	420		
FREE LUTHERAN CONGREGATIONS, THE ASSOCIATION OF	**1987**	**193**	**26,870**	**20,485**	**114**	**139**	**180**	**8,100**
FREE METHODIST CHURCH OF NORTH AMERICA	**1988**	**1,071**	**73,647**	**54,432**	**1,133**	**1,802**	**1,088**	**107,723**
FREE WILL BAPTISTS, NATIONAL ASSOCIATION OF	**1988**	**2,498**	**204,382**	**204,382**	**2,800**	**2,895**	**2,496**	**155,666**
Friends General Conference	1987	505	31,690		None	None		
FRIENDS UNITED MEETING	**1988**	**545**	**54,501**	**48,325**	**341**	**601**	**463**	**24,000**
Full Gospel Assemblies, International	1984	150	3,800		122	399		
Full Gospel Fellowship of Churches and Ministers, International	1985	450	65,000		850	850		
Fundamental Methodist Church, Inc.	1987	13	733		14	21		
GENERAL ASSOCIATION OF REGULAR BAPTIST CHURCHES	**1989**	1,585	260,000	260,000	2,000	2,050	1,585	310,000
GENERAL BAPTISTS (GENERAL ASSOCIATION OF)	**1988**	**868**	**74,086**	**74,086**	**N.R.**	**1,483**	**N.R.**	**N.R.**
General Church of the New Jerusalem	1971	33	2,143		17	31		
General Conference of Mennonite Brethren Churches	1986	128	17,065		N.R.	N.R.		
General Conference of the Evangelical Baptist Church, Inc.	1952	31	2,200		22	37		
GENERAL CONVENTION, THE SWEDENBORGIAN CHURCH	**1988**	**50**	**2,423**	**2,423**	**45**	**54**	**N.R.**	**N.R.**
General Six Principle Baptists	1970	7	175		4	7		
Grace Brethren Churches, Fellowship of	1985	312	41,767		424	519		
GRACE GOSPEL FELLOWSHIP	**1988**	**52**	**4,500**	**2,500**	**68**	**125**	**N.R.**	**N.R.**
Greek Orthodox Archdiocese of North and South America	1977	535	1,950,000		610	655		
The Holiness Church of God, Inc.	1968	28	927		25	36		
Holy Ukrainian Autocephalic Church in Exile	1965	10	4,800		15	24		
House of God, Which is the Church of the Living God, the Pillar and Ground of the Truth, inc.	1956	107	2,350		80	120		
HUNGARIAN REFORMED CHURCH IN AMERICA	**1988**	**31**	**12,500**	**10,500**	**24**	**26**	**20**	**600**
Hutterian Brethren	1987	77	3,988		N.R.	N.R.		
Independent Fundamemtal Churches of America	1980	1,019	120,446		782	1,366		

TABLE 1-A: UNITED STATES CURRENT AND NON-CURRENT STATISTICS—Continued

Religious Body	Year Reported	No. of Churches	Inclusive Membership	Full, Communicant or Confirmed Members	No. of Pastors Serving Parishes	Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
INTERNATIONAL CHURCH OF THE FOURSQUARE GOSPEL	**1988**	**1,363**	**198,715**	**193,819**	**N.R.**	**5,076**	**1,014**	**46,624**
INTERNATIONAL PENTECOSTAL CHURCH OF CHRIST	**1989**	**75**	**2,628**	**2,628**	**123**	**123**	**75**	**3,864**
JEHOVAH'S WITNESSES	**1989**	**8,851**	**804,639**	**804,639**	**None**	**None**	**None**	**None**
JEWS*	**1988**	**3,416**	**5,935,700**	**3,750,000**	**N.R.**	**6,500**	**N.R.**	**N.R.**
Kodesh Church of Immanuel	1980	5	326		2	28		
Korean Presbyterian Church in America, General Assembly of the	1986	180	24,000		200	225		
LATVIAN EVANGELICAL LUTHERAN CHURCH IN AMERICA, THE	**1988**	**56**	**13,211**	**11,914**	**29**	**45**	**N.R.**	**N.R.**
Liberal Catholic Church—Province of the United States of America	1987	34	2,800		64	127		
Liberty Baptist Fellowship	1987	510	200,000		150	N.R.		
THE LUTHERAN CHURCH—MISSOURI SYNOD	**1988**	**5,939**	**2,604,278**	**1,962,674**	**5,238**	**8,193**	**5,737**	**652,332**
LUTHERAN CHURCHES, THE AMERICAN ASSOCIATION OF	**1988**	**78**	**15,150**	**11,210**	**83**	**80**	**N.R.**	**N.R.**
MENNONITE CHURCH	**1988**	**1,023**	**92,682**	**92,682**	**1,448**	**2,469**	**N.R.**	**N.R.**
MENNONITE CHURCH, THE GENERAL CONFERENCE	**1988**	**224**	**34,693**	**34,693**	**212**	**379**	**224**	**16,179**
Metropolitan Church Association, Inc.	1958	15	443		13	62		
Metropolitan Community Churches, Universal Fellowship of	1985	230	34,000		240	266		
THE MISSIONARY CHURCH	**1988**	**290**	**26,332**	**26,332**	**317**	**615**	**N.R.**	**N.R.**
MORAVIAN CHURCH—NORTHERN PROVINCE	**1988**	**100**	**31,468**	**24,092**	**92**	**169**	**99**	**7,071**
MORAVIAN CHURCH—SOUTHERN PROVINCE	**1988**	**54**	**21,467**	**17,518**	**53**	**87**	**54**	**8,968**
National Baptist Convention of America	1956	11,398	2,668,799		7,598	28,574		
National Baptist Convention, U.S.A., Inc.	1958	26,000	5,500,000		26,000	27,500		
National Primitive Baptist Convention, Inc.	1975	616	250,000		460	636		
National Spiritualist Association of Churches	1984	142	5,558		128	142		
Netherlands Reformed Congregations	1984	14	5,520		3	4		
NEW APOSTOLIC CHURCH OF NORTH AMERICA	**1988**	**491**	**36,972**	**36,972**	**734**	**823**	**N.R.**	**2,203**
NORTH AMERICAN BAPTIST CONFERENCE	**1988**	**259**	**42,629**	**42,269**	**286**	**445**	**259**	**23,485**
North American Old Roman Catholic Church	1986	133	62,611		109	150		
NORTH AMERICAN OLD ROMAN CATHOLIC CHURCH (ARCHDIOCESE OF NEW YORK)	**1988**	**5**	**615**	**615**	**6**	**9**	**3**	**39**
OLD GERMAN BAPTIST BRETHREN	**1988**	**55**	**5,497**	**5,497**	**288**	**288**	**N.R.**	**N.R.**
OLD ORDER AMISH CHURCH	**1988**	**756**	**68,040**	**68,040**	**3,024**	**3,049**	**N.R.**	**N.R.**
Old Order (Wisler) Mennonite Church	1980	36	9,731		N.R.	N.R.		
OPEN BIBLE STANDARD CHURCHES, INC.	**1989**	**325**	**46,000**	**42,000**	**587**	**937**	**285**	**25,000**
The (Original) Church of God	1971	70	20,000		50	124		
Orthodox Church in America	1978	440	1,000,000		457	531		

TABLE 1-A: UNITED STATES CURRENT AND NON-CURRENT STATISTICS—Continued

Religious Body	Year Reported	No. of Churches	Inclusive Membership	Full, Communicant or Confirmed Members	No. of Pastors Serving Parishes	Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
The Orthodox Presbyterian Church	1987	188	19,094		160	334		
Pentecostal Assemblies of the World, Inc.	1960	550	4,500		450	600		
PENTECOSTAL CHURCH OF GOD, INC.	**1988**	**1,157**	**86,000**	**40,000**	**N.R.**	**1,584**	**N.R.**	**N.R.**
Pentecostal Fire-Baptized Holiness Church	1969	41	545		80	80		
The Pentecostal Free Will Baptist Church, Inc.	1985	130	10,700		118	171		
PENTECOSTAL HOLINESS CHURCH, INTERNATIONAL	**1988**	**1,472**	**116,764**	**116,764**	**2,046**	**3,314**	**1,472**	**146,776**
Pillar of Fire	1949	61	5,100		N.R.	N.R.		
Polish National Catholic Church of America	1960	162	282,411		141	141		
PRESBYTERIAN CHURCH IN AMERICA	**1988**	**1,067**	**208,394**	**169,846**	**1,139**	**1,905**	**N.R.**	**101,543**
PRESBYTERIAN CHURCH (U.S.A.)	**1988**	**11,505**	**2,929,608**	**2,929,608**	**10,549**	**19,746**	**N.R.**	**1,097,095**
Primitive Advent Christian Church	1984	10	546		11	11		
Primitive Baptists	1960	1,000	72,000		N.R.	N.R.		
PRIMITIVE METHODIST CHURCH, U.S.A.	**1989**	**85**	**8,244**	**5,779**	**54**	**84**	**85**	**4,898**
Progressive National Baptist Convention, Inc.	1967	655	521,692		N.R.	863		
THE PROTES'TANT CONFERENCE (LUTHERAN)	**1988**	**7**	**1,035**	**768**	**7**	**7**	**6**	**136**
Protestant Reformed Churches in America	1980	21	4,544		19	31		
REFORMED CHURCH IN AMERICA	**1988**	**925**	**333,798**	**200,631**	**853**	**1,698**	**900**	**100,489**
Reformed Church in the United States	1985	34	3,778		28	34		
REFORMED EPISCOPAL CHURCH	**1988**	**78**	**6,274**	**6,274**	**66**	**122**	**73**	**3,877**
Reformed Mennonite Church	1970	12	500		18	21		
Reformed Methodist Union Episcopal Church	1983	18	3,800		24	33		
REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA	**1988**	**68**	**5,174**	**3,737**	**59**	**127**	**68**	**2,925**
Reformed Zion Union Apostolic Church	1965	50	16,000		28	N.R.		
Religious Society of Friends (Conservative)	1984	28	1,744		N.R.	17		
Religious Society of Friends (Unaffiliated Meetings)	1980	112	6,386		N.R.	N.R.		
REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS	**1988**	**1,137**	**190,950**	**190,950**	**17,048**	**17,048**	**N.R.**	**N.R.**
THE ROMAN CATHOLIC CHURCH	**1988**	**23,091**	**54,918,949**	**N.R.**	**34,390**	**52,948**	**N.R.**	**7,025,181**
THE ROMANIAN ORTHODOX EPISCOPATE OF AMERICA	**1988**	**34**	**60,000**	**60,000**	**28**	**67**	**30**	**1,800**
Russian Orthodox Church in the U.S.A., Patriarchal Parishes	1985	38	9,780		37	45		
The Russian Orthodox Church Outside of Russia	1955	81	55,000		92	168		
THE SALVATION ARMY	**1988**	**1,097**	**433,448**	**129,165**	**2,630**	**5,198**	**1,121**	**112,941**
THE SCHWENKFELDER CHURCH	**1988**	**5**	**2,516**	**2,516**	**7**	**9**	**5**	**848**

TABLE 1-A: UNITED STATES CURRENT AND NON-CURRENT STATISTICS—Continued

Religious Body	Year Reported	No. of Churches	Inclusive Membership	Full, Communicant or Confirmed Members	No. of Pastors Serving Parishes	Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
Second Cumberland Presbyterian Church in the U.S.	1959	121	30,000		121	125		
SEPARATE BAPTISTS IN CHRIST	**1988**	**101**	**10,000**	**10,000**	**101**	**165**	**N.R.**	**N.R.**
Serbian Eastern Orthodox Church in the U.S.A. and Canada	1986	68	67,000		60	82		
SEVENTH-DAY ADVENTIST CHURCH	**1988**	**4,145**	**687,200**	**687,200**	**2,265**	**4,537**	**4,193**	**480,457**
Seventh Day Baptist General Conference	1987	81	5,149		39	92		
Social Brethren	1975	40	1,784		47	47		
SOUTHERN BAPTIST CONVENTION	**1988**	**37,517**	**14,812,844**	**14,812,844**	**37,300**	**63,625**	**36,211**	**7,905,239**
The Southern Methodist Church	1985	150	7,231		80	94		
SOVEREIGN GRACE BAPTISTS	**1988**	**275**	**2,600**	**2,600**	**260**	**275**	**250**	**1,900**
SYRIAN ORTHODOX CHURCH OF ANTIOCH (ARCHDIOCESE OF THE U.S.A. AND CANADA)	**1988**	**28**	**30,000**	**N.R.**	**20**	**25**	**N.R.**	**N.R.**
Triumph The Church and Kingdom of God in Christ (International)	1972	475	54,307		860	1,375		
TRUE (OLD CALENDAR) ORTHODOX CHURCH OF GREECE (SYNOD OF METROPOLITAN CYPRIAN), AMERICAN EXARCHATE	**1989**	**7**	**1,100**	**1,100**	**5**	**13**	**N.R.**	**N.R.**
Ukrainian Orthodox Church in the U.S.A.	1966	107	87,745		107	131		
Ukrainian Orthodox Church of America (Ecumenical Patriarchate)	1986	27	5,000		36	37		
UNITARIAN UNIVERSALIST ASSOCIATION	**1988**	**956**	**178,623**	**N.R.**	**600**	**1,140**	**830**	**46,242**
United Brethren in Christ	1982	256	26,869		320	382		
United Christian Church	1987	12	420		8	11		
UNITED CHURCH OF CHRIST	**1988**	**6,362**	**1,644,787**	**1,644,787**	**5,096**	**10,145**	**6,395**	**437,836**
United Holy Church of America	1960	470	28,890		379	400		
The United Methodist Church	1987	37,641	9,055,575		20,927	38,177		
UNITED PENTECOSTAL CHURCH, INTERNATIONAL	**1989**	**3,592**	**500,000**	**500,000**	**N.R.**	**7,279**	**N.R.**	**N.R.**
UNITED ZION CHURCH	1987	13	850		19	20		
Unity of the Brethren	1988	26	2,873	2,873	19	22	22	1,465
VEDANTA SOCIETY	1988	13	2,500	2,500	14	14	N.R.	N.R.
Volunteers of America	1978	607	36,634		704	704		
The Wesleyan Church	1987	3,217	185,861		2,662	3,783		
WISCONSIN EVANGELICAL LUTHERAN SYNOD	1988	1,191	418,691	316,987	1,111	1,538	1,161	49,713
World Confessional Lutheran Association	1987	12	1,530		18	27		

*Inclusive membership represents estimates of the total number of Jews seen as an ethnic, social, and religious community. Full membership is the number of Jews estimated to be associated with synagogues and temples of the Orthodox, Conservative, and Reform branches by officials of the congregational organizations of these three groups.

Table 1-B: SUMMARY OF UNITED STATES CURRENT AND NON-CURRENT STATISTICS

Current statistics are those reported for the years 1989 or 1988. Non-current statistics are those for the years 1987 and earlier. Only current totals are provided in the categories: Full, Communicant, or Confirmed Members; Number of Sunday or Sabbath Schools; Total Enrollment.

	No. of Bodies	No. of Churches	Inclusive Membership	Full, Communicant or Confirmed Members	No. of Pastors Serving Parishes	Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
1990 Yearbook								
Current	106	213,447	107,652,670	45,118,194	208,232	353,030	114,161	25,090,610
Non-Current	113	137,034	37,731,068	N.R.	127,157	184,349	N.R.	N.R.
Totals	219	350,481	145,383,738		335,389	537,379		
1989 Yearbook								
Current	106	219,384	110,066,003	48,286,383	229,557	381,085	112,197	27,210,060
Non-Current	113	129,997	33,764,803	N.R.	103,540	162,067	N.R.	N.R.
Totals	219	349,381	143,830,806		333,097	543,152		

TABLE 1-C: SOME COMPARATIVE UNITED STATES CHURCH STATISTICS

	1988	1989
Church Membership as a Percent of U.S. Population	58.6	58.7
Membership Gain or Loss over Previous Year	1,031,144	1,552,932
Percentage of Gain or Loss over Previous Year	0.72	1.1

TABLE 1-F: NUMBER OF UNITED STATES CHURCHES, AND OF MEMBERS, BY RELIGIOUS GROUPS

The 219 U.S. religious bodies reporting in this edition of the **Yearbook** may be classified somewhat arbitrarily, into seven major categories.

It should be reiterated that comparisons of statistics of the various religious groups tabulated below are not meaningful because definitions of membership vary greatly from one religious body to another. For example, Roman Catholics count all baptized individuals, including infant members, as do many Protestant bodies. Some Protestant bodies, however, count as members those who have been received into the church at baptism, which can take place as early as age 9, thereby leaving out of official counts of membership many millions of children. Jewish statistics are estimates of the number of individuals in households in which one or more Jews reside and, therefore, include non-Jews living in such households as the result of intermarriage. The total number of persons in Jewish households is estimated to be 7 percent larger than the number of Jewish persons residing in these households.

The definition of membership in each case is of necessity left up to the religious body itself, and the statistics reported by various religious bodies are not adjusted by the editor of the **Yearbook.**

	Number Bodies Reporting	Number of Churches	Number of Members
Buddhists	1	100	100,000
Eastern Churches	18	1,689	4,077,011
Jews*	1	3,416	5,935,000
Old Catholic, Polish National Catholic, Armenian Churches	7	431	826,889
Protestants**	186	320,624	79,328,686
Roman Catholics	1	23,091	54,918,949
Miscellaneous***	5	1,130	197,203
Totals	219	350,481	145,383,738

*Including Orthodox, Conservative, and Reformed branches.

**Some bodies included here such as various Latter-Day Saints groups and Jehovah's Witnesses, are, strictly speaking, not "Protestant" in the usual sense.

***This is a grouping of bodies officially non-Christian, including those such as Spiritualists, Ethical Culture Movement, and Unitarian-Universalists.

TABLE 1-H: CHURCH MEMBERSHIP STATISTICS, 1940–1988

Compiled by Constant H. Jacquet Jr., Editor.

The following statistical time series for 28 U.S. denominations is presented in this edition of the **Yearbook of American and Canadian Churches** as a response to a number of requests for such a tabulation. The denominations selected represent a cross-section of theological orientations, ecclesiastical structures, and geographical foci. Reliability and completeness in statistical reporting were the criteria used in selecting the bodies. Many conclusions can be drawn from the material presented below but interpretations are left to the user of the statistics. The reader is referred to the qualifications relating to statistical data stated throughout this statistical and historical section and in "A Guide for the User of Church Statistics."

Denomination	1940	1947*	1950	1955
Assemblies of God[b]	198,834	241,782	318,478	400,047
Baptist General Conference	N.A.	N.A.	48,647[c]	54,000
Christian and Missionary Alliance**	22,832[d]	N.A.	58,347	57,109[e]
Christian Church (Disciples of Christ)	1,658,966	1,889,066	1,767,964	1,897,736
Church of God (Anderson, Ind.)	74,497	95,325	107,094	123,523
Church of God (Cleveland, Tenn.)	63,216	N.A.	121,706[f]	142,668
Church of Jesus Christ of Latter-day Saints	724,401[d]	911,279	1,111,314	1,230,021
Church of the Brethren	176,908	182,497	186,201	195,609
Church of the Nazarene	165,532	201,487[g]	226,684	270,576
Cumberland Presbyterian Church	73,357	75,427	81,806	84,990
Episcopal Church	1,996,434	2,155,514	2,417,464	2,852,965[h]
Evangelical Covenant Church of America	45,634	N.A.	51,850	55,311
Evangelical Lutheran Church in America[m]	(3,117,626)	N.A.	(3,982,508)	(4,672,083)
Free Methodist Church of North America	45,890	46,783[g]	48,574	51,437
Jehovah's Witnesses	N.A.	N.A.	N.A.	187,120
Lutheran Church—Missouri Synod	1,277,097	1,422,513	1,674,901	2,004,110
Mennonite Church	51,304	52,596	56,480	70,283
North American Baptist Conference	N.A.	N.A.	41,560	47,319
Presbyterian Church (U.S.A.)	(2,690,969)	(2,969,382)	(3,210,635)	(3,701,635)
Reformed Church in America	255,107	274,455	284,504	319,593
Reorganized Church of Jesus Christ of Latter-Day Saints	106,554	116,888	124,925	137,856
Roman Catholic Church	21,284,455	24,402,124	28,634,878	33,396,647
Salvation Army	238,357	205,881	209,341	249,641
Seventh-day Adventist Church	176,218	208,030	237,168	277,162
Southern Baptist Convention	4,949,174	6,079,305	7,079,889	8,467,439
United Church of Christ	(1,708,146)	(1,835,853)	(1,977,418)	(2,116,322)
United Methodist Church	(8,043,454)	(9,135,248)	(9,653,178)	(10,029,535)
Wisconsin Evangelical Lutheran Synod	256,007[d]	259,097	307,216	328,969

*Reported in the **Christian Herald,** June 1947. Only bodies of 50,000 or more reported.
(a) Data for 1966
(b) Assemblies of God statistics for 1971 and later are full membership statistics.
(c) Data for 1952
(d) Data for 1939
(e) Data for 1954
(f) Data for 1951
(g) Data for 1945
(h) Data for 1956
(j) Data for 1961
(k) Adjusted downward to eliminate Canadian membership previously reported.
(m) Data in parentheses for 1985 and earlier are composite totals for Lutheran denominations merged together at various years that currently comprise the Evangelical Lutheran Church in America.
(n) Data for 1987
**A change in the basis of reporting occurred in this body; statistics from 1970 are inclusive statistics, as opposed to those reported earlier.

FOR SELECTED U.S. DENOMINATIONS

Yearbook of American and Canadian Churches

Note: Statistics contained in parentheses are composite totals for the denominations listed prior to merger of the several component bodies. The symbol NA means "Not Available." Most recent titles are used in the case of denominations listed. For information concerning dates and circumstances of merger, see the historical sketches for these denominations in Directory 3, "Religious Bodies in the United States" in this edition.

1960	1965	1970	1975	1980	1985	1988
508,602	572,123	625,027	785,348	1,064,490	2,082,878	2,147,041
72,056	86,719	103,955	115,340	133,385	132,546	135,125
59,657	64,586	112,519	145,833	189,710	227,346	259,612
1,801,821	1,918,471	1,424,479	1,302,164	1,177,984	1,116,326	1,073,119
142,796	143,231	150,198	166,257	176,429	185,593	198,842
170,261	205,465	272,278	343,249	435,012	N.A.	582,203
1,486,887	1,789,175	2,073,146	2,336,715	2,811,000	3,860,000	N.A.
199,947	194,815	182,614	179,336	170,839	159,184	151,169
307,629	343,380	383,284	441,093	484,276	522,082	552,264
88,452	78,917	92,095	94,050	96,553	98,037	91,491
3,269,325	3,429,153(a)	3,285,826	2,857,513	2,786,004	2,739,422	2,455,422
60,090	65,780	67,441	71,808	77,737	84,150	87,750
(5,295,502)	(5,684,298)	(5,650,137)	(5,401,765)	(5,384,271)	(5,341,452)	5,251,534
55,338	59,415	64,901	67,043	68,477	72,223	73,647
250,000	330,358	388,920	560,897	565,309	730,441	804,639
2,391,195	2,692,889	2,788,536	2,763,545	2,625,650	2,628,164	2,604,278
73,125	80,087	88,522	94,209	99,511	91,167	92,682
50,646	53,711	55,080	42,150(k)	43,041	42,863	42,429
(4,161,860)	(4,254,460)	(4,045,408)	(3,535,825)	(3,362,086)	3,048,235	2,929,608
354,621	385,754	367,606	355,052	345,532	342,375	333,798
155,291	168,335	152,670	157,762	190,087	192,082	190,950
42,104,900	46,246,175	46,214,729	48,881,872	50,449,842	52,654,908	54,918,949
254,141	287,991	326,934	384,817	417,359	427,825	433,448
317,852	364,666	420,419	495,699	571,141	651,954	687,200
9,731,591	10,770,573	11,628,032	12,733,124	13,600,126	14,477,364	14,812,844
(2,241,134)	2,070,413	1,960,608	1,818,762	1,736,244	1,683,777	1,644,787
(10,641,310)	(11,067,497)	10,509,198	9,861,028	9,519,407	9,192,172	9,055,145(n)
348,184(j)	358,466	381,321	395,440	407,043	415,389	418,691

TABLE 1-D: CANADIAN CURRENT AND NON-CURRENT STATISTICS

The following table provides current and non-current statistics for Canadian denominations listed alphabetically. Current statistics, defined as those gathered and reported for 1989 and 1988 are shown in **bold face** type. Non-current statistics are those for 1987 and earlier, and appear in light face.

Religious Body	Year Reported	No. of Churches	Inclusive Membership	Full, Communicant or Confirmed Members	No. of Pastors Serving Parishes	Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
THE ANGLICAN CHURCH OF CANADA	**1988**	**3,105**	**805,521**	**522,762**	**1,914**	**3,300**	**1,907**	**88,525**
The Antiochian Orthodox Christian Archdiocese of North America	1985	10	20,000		12	15		
Apostolic Christian Church (Nazarene)	1985	14	830		49	49		
APOSTOLIC CHURCH IN CANADA	**1989**	**14**	**1,600**	**1,200**	**14**	**18**	**14**	**350**
APOSTOLIC CHURCH OF PENTECOST OF CANADA	**1988**	**134**	**13,000**	**13,000**	**138**	**213**	**N.R.**	**N.R.**
Armenian Church of North America, Diocese of Canada	1979	7	25,000		3	3		
ASSOCIATED GOSPEL CHURCHES	**1989**	**120**	**17,000**	**17,000**	**135**	**223**	**N.R.**	**N.R.**
Baptist General Conference of Canada	1987	70	6,066		80	84		
BIBLE HOLINESS MOVEMENT	**1989**	**15**	**764**	**508**	**7**	**11**	**N.R.**	**N.R.**
BRETHREN IN CHRIST CHURCH, CANADIAN CONFERENCE	**1988**	**36**	**3,587**	**2,848**	**36**	**51**	**35**	**2,254**
British Methodist Episcopal Church	1978	13	2,000		9	9		
Buddhist Churches of Canada	1979	15	2,543		10	10		
THE CANADIAN AND AMERICAN REFORMED CHURCHES	**1988**	**36**	**11,870**	**6,008**	**28**	**42**	**N.R.**	**N.R.**
CANADIAN BAPTIST FEDERATION	**1988**	**1,136**	**122,247**	**114,647**	**720**	**1,298**	**935**	**54,806**
CANADIAN CONVENTION OF SOUTHERN BAPTISTS	**1988**	**98**	**5,779**	**4,602**	**88**	**101**	**98**	**6,257**
CANADIAN YEARLY MEETING OF THE RELIGIOUS SOCIETY OF FRIENDS	**1988**	**25**	**1,156**	**1,156**	**None**	**None**	**15**	**124**
The Christian and Missionary Alliance in Canada	1987	296	63,277		N.R.	N.R.		
Christian Brethren (a.k.a. Plymouth Brethren)	1985	600	52,000		N.R.	250		
CHRISTIAN CHURCH (DISCIPLES OF CHRIST) IN CANADA	**1988**	**36**	**4,006**	**2,454**	**28**	**52**	**36**	**806**
CHRISTIAN CHURCHES AND CHURCHES OF CHRIST	**1988**	**69**	**5,997**	**5,997**	**74**	**74**	**N.R.**	**N.R.**
CHRISTIAN REFORMED CHURCH IN NORTH AMERICA	**1988**	**231**	**87,037**	**49,759**	**199**	**262**	**N.R.**	**N.R.**
CHURCH OF GOD (ANDERSON, IND.)	**1988**	**54**	**3,501**	**3,501**	**35**	**55**	**48**	**3,256**
Church of God (Cleveland, Tenn.)	1987	86	4,996		86	198		
THE CHURCH OF GOD OF PROPHECY OF CANADA	**1989**	**47**	**2,463**	**2,463**	**47**	**95**	**48**	**3,015**
The Church of Jesus Christ of Latter-Day Saints in Canada	1987	370	118,000		1,100	1,263		
CHURCH OF THE LUTHERAN BRETHREN	**1988**	**7**	**458**	**259**	**5**	**5**	**7**	**532**
CHURCH OF THE NAZARENE	**1988**	**154**	**10,573**	**10,482**	**115**	**234**	**150**	**15,617**
Churches of Christ in Canada	1985	149	9,962		103	113		
CONFERENCE OF MENNONITES IN CANADA	**1988**	**157**	**28,994**	**28,994**	**203**	**311**	**N.R.**	**N.R.**
CONGREGATIONAL CHRISTIAN CHURCHES IN ONTARIO, THE CONFERENCE OF	**1988**	**5**	**270**	**270**	**4**	**13**	**4**	**25**

TABLE 1-D: CANADIAN CURRENT AND NON-CURRENT STATISTICS—Continued

Religious Body	Year Reported	No. of Churches	Inclusive Membership	Full, Communicant or Confirmed Members	No. of Pastors Serving Parishes	Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
The Coptic Church in Canada	1987	7	40,000		7	7		
THE ESTONIAN EVANGELICAL LUTHERAN CHURCH	**1988**	**13**	**7,009**	**N.R.**	**13**	**15**	**N.R.**	**N.R.**
EVANGELICAL BAPTIST CHURCHES IN CANADA, THE FELLOWSHIP OF	**1988**	**478**	**59,750**	**59,750**	**N.R.**	**N.R.**	**N.R.**	**N.R.**
THE EVANGELICAL CHURCH IN CANADA	**1988**	**50**	**3,741**	**3,741**	**41**	**76**	**43**	**3,823**
THE EVANGELICAL COVENANT CHURCH OF CANADA	**1988**	**23**	**1,250**	**1,250**	**22**	**34**	**18**	**1,573**
EVANGELICAL FREE CHURCH OF CANADA	**1988**	**111**	**5,639**	**3,639**	**120**	**145**	**N.R.**	**N.R.**
THE EVANGELICAL LUTHERAN CHURCH OF CANADA	**1988**	**652**	**208,149**	**150,189**	**485**	**817**	**540**	**32,254**
Evangelical Mennonite Conference	1987	48	5,724		108	109		
Evangelical Mennonite Mission Conference	1986	32	3,131		N.R.	N.R.		
FOURSQUARE GOSPEL CHURCH OF CANADA	**1988**	**37**	**2,483**	**2,483**	**75**	**86**	**31**	**1,355**
FREE METHODIST CHURCH IN CANADA	**1988**	**142**	**7,490**	**5,282**	**172**	**228**	**142**	**9,587**
FREE WILL BAPTISTS	**1989**	**16**	**1,275**	**572**	**10**	**13**	**14**	**1,205**
GENERAL CHURCH OF THE NEW JERUSALEM	**1989**	**3**	**645**	**267**	**4**	**6**	**3**	**179**
The Gospel Missionary Association	1981	13	N.R.		10	44		
Greek Orthodox Diocese of Toronto (Canada)	1984	58	230,000		45	49		
Independent Assemblies of God—Canada	1977	45	4,500		125	166		
Independent Holiness Church	1987	13	600		13	21		
The Italian Pentecostal Church of Canada	1985	17	3,800		24	26		
JEHOVAH'S WITNESSES	**1989**	**1,238**	**94,605**	**94,605**	**None**	**None**	**None**	**None**
Jews	1981	112	296,425		N.R.	N.R.		
THE LATVIAN EVANGELICAL LUTHERAN CHURCH IN AMERICA	**1988**	**8**	**2,690**	**2,400**	**6**	**8**	**N.R.**	**N.R.**
LUTHERAN CHURCH—CANADA	**1988**	**354**	**90,944**	**67,576**	**231**	**341**	**296**	**18,474**
MENNONITE BRETHREN CHURCHES, CANADIAN CONFERENCE OF	**1988**	**173**	**26,034**	**26,034**	**222**	**N.R.**	**149**	**16,344**
MENNONITE CHURCH (CANADA)	**1988**	**114**	**9,448**	**9,448**	**98**	**155**	**N.R.**	**N.R.**
Metropolitan Community Churches, Universal Fellowship of	1984	11	1,600		10	10		
The Missionary Church of Canada	1984	92	6,431		73	129		
MORAVIAN CHURCH IN AMERICA—NORTHERN PROVINCE, CANADIAN DISTRICT OF THE	**1988**	**9**	**2,125**	**1,457**	**12**	**15**	**9**	**525**
NETHERLANDS REFORMED CONGREGATIONS OF NORTH AMERICA	**1988**	**8**	**4,372**	**2,002**	**1**	**2**	**N.R.**	**N.R.**
NORTH AMERICAN BAPTIST CONFERENCE	**1988**	**112**	**17,374**	**17,374**	**107**	**182**	**112**	**9,109**
THE OLD CATHOLIC CHURCH OF CANADA	**1988**	**2**	**55**	**25**	**2**	**2**	**None**	**None**
Old Order Amish Church	1987	16	775		N.R.	N.R.		
The Open Bible Standard Churches of Canada	1987	4	1,000		5	6		

TABLE 1-D: CANADIAN CURRENT AND NON-CURRENT STATISTICS—Continued

Religious Body	Year Reported	No. of Churches	Inclusive Membership	Full, Communicant or Confirmed Members	No. of Pastors Serving Parishes	Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
THE PENTECOSTAL ASSEMBLIES OF CANADA	**1988**	**1,068**	**191,607**	**191,607**	**N.R.**	**N.R.**	**N.R.**	**N.R.**
Pentecostal Assemblies of Newfoundland	1982	163	34,000		128	188		
Polish National Catholic Church	1982	13	6,000		11	14		
PRESBYTERIAN CHURCH IN AMERICA (CANADIAN SECTION)	**1988**	**16**	**782**	**498**	**17**	**19**	**N.R.**	**327**
THE PRESBYTERIAN CHURCH IN CANADA	**1988**	**1,035**	**213,690**	**156,912**	**1,168**	**1,168**	**637**	**34,629**
REFORMED CHURCH IN CANADA	**1988**	**31**	**6,486**	**3,914**	**33**	**54**	**29**	**2,415**
Reformed Doukhobors, Christian Community and Brotherhood of	1986	1	2,108		None	None		
Reformed Episcopal Church, the First Synod in the Dominion of Canada	1986	2	386		4	6		
Reinlaender Mennonite Church	1987	7	800		10	10		
REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS	**1988**	**51**	**12,396**	**12,396**	**1,021**	**1,021**	**N.R.**	**N.R.**
THE ROMAN CATHOLIC CHURCH IN CANADA	**1988**	**5,878**	**11,375,914**	**N.R.**	**7,075**	**11,838**	**N.R.**	**N.R.**
The Romanian Orthodox Church in America (Canadian Parishes)	1972	19	16,000		19	19		
THE ROMANIAN ORTHODOX EPISCOPATE OF AMERICA (JACKSON, MICH.)	**1988**	**13**	**8,600**	**8,600**	**11**	**11**	**10**	**663**
Russian Orthodox Church in Canada, Patriarchal Parishes of the	1986	25	8,000		6	7		
THE SALVATION ARMY IN CANADA	**1988**	**398**	**88,889**	**25,937**	**732**	**2,008**	**390**	**27,321**
Serbian Orthodox Church in the U.S.A. and Canada, Diocese of Canada	1983	17	18,494		11	13		
SEVENTH-DAY ADVENTIST CHURCH IN CANADA	**1988**	**297**	**37,865**	**37,865**	**175**	**385**	**330**	**18,059**
UKRAINIAN GREEK-ORTHODOX CHURCH OF CANADA	**1988**	**258**	**120,000**	**120,000**	**75**	**91**	**N.R.**	**N.R.**
Union of Spiritual Communities of Christ (Orthodox Doukhobors in Canada)	1972	25	21,300		None	None		
UNITARIAN UNIVERSALIST ASSOCIATION	**1988**	**42**	**6,061**	**60,061**	**17**	**37**	**36**	**1,250**
United Brethren in Christ, Ontario Conference	1983	10	910		10	13		
THE UNITED CHURCH OF CANADA	**1988**	**4,138**	**2,052,342**	**849,401**	**2,078**	**3,795**	**3,505**	**207,768**
UNITED PENTECOSTAL CHURCH IN CANADA	**1989**	**197**	**23,000**	**23,000**	**N.R.**	**N.R.**	**N.R.**	**N.R.**
The Wesleyan Church	1986	75	4,961		67	183		
WISCONSIN EVANGELICAL LUTHERAN SYNOD	**1988**	**9**	**1,059**	**753**	**9**	**9**	**10**	**236**

TABLE 1-E: SUMMARY OF CANADIAN CURRENT AND NON-CURRENT STATISTICS

Current statistics are those reported for the year 1989 or 1988. Non-current statistics are those for the years 1987 and earlier. Only current totals are provided in the categories: Full, Communicant or Confirmed Members; Number of Sunday or Sabbath Schools; Total Enrollment.

	No. of Bodies	No. of Churches	Inclusive Membership	Full, Communicant or Confirmed Members	No. of Pastors Serving Parishes	Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
1990 Yearbook								
Current	52	22,453	15,809,602	2,662,948	17,822	28,926	9,601	562,863
Non-Current	35	2,455	1,011,619	N.R.	2,138	2,831	N.R.	N.R.
Totals	87	24,908	16,821,221		19,960	31,757		
1989 Yearbook								
Current	54	21,784	15,824,881	2,587,429	19,092	29,358	9,662	715,032
Non-Current	33	2,649	1,149,404	N.R.	1,480	2,654	N.R.	N.R.
Totals	87	24,433	16,974,285		20,572	32,012		

TABLE 1-G: CONSTITUENCY OF THE NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.

A separate tabulation has been made of the constituent bodies of the National Council of Churches of Christ in the U.S.A. and is given below:

Religious Body	Year	Number of Churches	Inclusive Membership	Pastors Serving Parishes
African Methodist Episcopal Church	1981	6,200	2,210,000	6,050
African Methodist Episcopal Zion Church	1987	6,060	1,220,260	6,300
American Baptist Churches in the U.S.A.	1988	5,839	1,549,563	5,250
The Antiochian Orthodox Christian Archdiocese of North America	1988	150	300,000	138
Armenian Church of America, Diocese of the	1979	66	450,000	45
Christian Church (Disciples of Christ)	1988	4,159	1,073,119	3,963
Christian Methodist Episcopal Church	1983	2,340	718,922	2,340
Church of the Brethren	1986	1,079	151,169	975
Community Churches, International Council of	1988	200	250,000	N.R.
Coptic Orthodox Church	1989	40	160,000	44
The Episcopal Church	1988	7,360	2,455,422	8,131
Evangelical Lutheran Church in America	1988	11,120	5,251,534	10,030
Friends United Meeting	1988	545	54,501	341
General Convention, the Swedenborgian Church	1988	50	2,423	45
Greek Orthodox Archdiocese of North and South America	1977	535	1,950,000	610
Hungarian Reformed Church in America	1988	31	12,500	24
Korean Presbyterian Church in America, General Assembly of the	1986	180	24,000	200
Moravian Church in America				
Northern Province	1988	100	31,468	92
Southern Province	1988	54	21,467	53
National Baptist Convention of America	1956	11,398	2,668,799	7,598
National Baptist Convention, U.S.A., Inc.	1958	26,000	5,500,000	26,000
Orthodox Church in America	1978	440	1,000,000	457
Philadelphia Yearly Meeting of the Religious Society of Friends	1967	202	(1965) 16,965	(1965) 23
Polish National Catholic Church of America	1960	162	282,411	141
Presbyterian Church (U.S.A.)	1988	11,505	2,929,608	10,549
Progressive National Baptist Convention, Inc.	1967	655	521,692	N.R.
Reformed Church in America	1988	925	333,798	853
Russian Orthodox Church in the U.S.A., Patriarchal Parishes of the	1985	38	9,780	37
Serbian Orthodox Church for the U.S.A. and Canada	1986	68	67,000	60
Syrian Orthodox Church of Antioch (Archdiocese of the U.S.A. and Canada)	1987	28	30,000	20
Ukrainian Orthodox Church in America (Ecumenical Patriarchate)	1986	27	5,000	35
United Church of Christ	1988	6,362	1,644,787	5,096
The United Methodist Church	1987	37,641	9,055,145	20,927
Total (32) bodies		141,559	41,951,333	116,427

TABLE 1-I: INCLUSIVE MEMBERSHIP, 60 COMPILATIONS

The following are the figures reported on inclusive membership in religious bodies in the U.S. in 60 compilations, between 1890 and 1987 as reported in the Census of Religious Bodies, as indicated, and by private publications. For years omitted, no compilations were made.

1890	41,699,342	(CRB)[1]	1960	114,449,217	(YBAC)
1906	35,068,058	(CRB)	1961	116,109,929	(YBAC)
1916	41,926,852	(CRB)	1962	117,946,002	(YBAC)
1926	54,576,346	(CRB)	1963	120,965,238	(YBAC)
1931	59,268,764	(CH)[2]	1964	123,307,449	(YBAC)
1932	60,157,392	(CH)	1965	124,682,422	(YBAC)
1933	60,812,624	(CH)	1966	125,778,656	(YBAC)
1934	62,007,376	(CH)	1967	126,445,110	(YBAC)
1935	62,678,177	(CH)	1968	128,469,636	(YBAC)
1936	55,807,366	(CRB)	1969	128,505,084	(YBAC)
1936	63,221,996	(CH)	1970	131,045,053	(YBAC)
1937	63,848,094	(CH)[2]	1971	131,389,642	(YBAC)
1938	64,156,895	(YBAC)[3]	1972	131,424,564	(YBAC)
1940	64,501,594	(YBAC)	1973	131,245,139	(YBAC)
1942	68,501,186	(YBAC)	1974	131,871,743	(YBAC)
1944	72,492,699	(YBAC)	1975	131,012,953	(YBACC)[4]
1945	71,700,142*	(CH)	1976	131,897,539	(YBACC)
1946	73,673,182*	(CH)	1977	131,812,470	(YBACC)
1947	77,386,188	(CH)	1978	133,388,776	(YBACC)
1948	79,435,605	(CH)	1979	133,469,690	(YBACC)
1949	81,862,328	(CH)	1980	134,816,943	(YBACC)
1950	86,830,490	(YBAC)	1981	138,452,614	(YBACC)
1951	88,673,005	(YBAC)	1982	139,603,059	(YBACC)
1952	92,277,129	(YBAC)	1983	140,816,385	(YBACC)
1953	94,842,845	(YBAC)	1984	142,172,138	(YBACC)
1954	97,482,611	(YBAC)	1985	142,426,363	(YBACC)
1955	100,162,529	(YBAC)	1986	142,799,662	(YBACC)
1956	103,224,954	(YBAC)	1987	143,830,806	(YBACC)
1957	104,189,678	(YBAC)	1988	145,383,739	(YBACC)
1958	109,557,741	(YBAC)			
1959	112,226,905	(YBAC)			

Note: For certain other years *Christian Herald*, New York, published compilations of "communicant" or adult membership only. These totals are not included in the table because they are not comparable with the inclusive figures here noted.

[1] CRB—*Census of Religious Bodies*, Bureau of the Census, Washington.
[2] CH—*The Christian Herald*, New York.
[3] YBAC—*Yearbook of American Churches*, New York.
[4] YBACC—*Yearbook of American and Canadian Churches*, New York.
*Including only bodies with over 50,000 members.

As a general record of the trends in church membership since 1890, the above table is very useful since it presents the results of fifty-six compilations made by various statisticians. It is the only record existing on church membership. Although the table follows a logical progression upwards over time, it is by no means without its faults.

There are certain qualifications relating to the above data that should be kept in mind. First of all, aggregate data on inclusive membership, while accounting for the bulk of church membership, is always incomplete. A small number of religious bodies do not have membership statistics. Further, some religious groups, but not many major ones, are excluded from these totals by virtue of the definitions used for a "religious body" by the various compilers of these data.

Second, the totals here reported are additions of both current and non-current data which is made necessary because not all religious bodies gather and report statistics each year yet all bodies in the total must be aggregated each year for sake of completeness.

Third, definitions of inclusive membership vary from one religious body to another. Some count only full members and exclude probationary members, children, and those nominally related while other religious bodies include this wider grouping. Occasionally an individual body will go from the more restrictive to the more inclusive definition over time. A third category of religious bodies has no actual statistical records and only make estimates of inclusive membership which roughly parallel the ethnic and cultural community to which they relate.

Last, these compilations were made by three different organizations from data derived from the religious bodies themselves; the U.S. Bureau of the Census made five compilations, *The Christian Herald* made twelve, and the **Yearbook of American and Canadian Churches** (formerly Yearbook of American Churches), made forty-three. Criteria for defining inclusive membership has not been completely standard over the 98-year period of these compilations.

2. CHURCH FINANCIAL STATISTICS AND RELATED DATA, UNITED STATES AND CANADA

For this edition of the **Yearbook of American and Canadian Churches,** complete financial data were supplied by 42 United States communions. The results are presented in the table entitled "Some Statistics of Church Finances—United States Churches." The data are complete for each communion in the three major categories of reporting. It will be noted that Total Contributions are the sum total of Total Congregational Finances and Total Benevolences.

Similarly, data were supplied by 27 Canadian church bodies. The information is included in the table "Some Statistics of Church Finances—Canadian Churches." Both the U.S. and Canadian data are current, and incomplete information submitted by denominations has been excluded from the tables.

A third table, "Summary Statistics of Church Finances," provides totals for the U.S. and Canadian bodies. The 42 U.S. bodies report total contributions of $15,765,112,942 and the 27 Canadian groups $776,108,251 (Canadian). It must be remembered however, that some of the Canadian groups are not wholly Canadian denominations but, rather, sections of denominations existing and headquartered in the U.S. A majority of the 27 bodies listed in the table "Some Statistics of Church Finances—Canadian Churches" are strictly Canadian denominations. Per capita contributions for full membership of U.S. communions amounted to $376.04 and for the Canadian bodies, $390.48 (Canadian). Benevolences as a percentage of total contributions amounted to 18.96 percent for the U.S. bodies and 21.90 percent for the Canadian.

Readers of the tables should be aware that the Canadian and U.S. financial data appearing in this section are only a significant part of total contributions from members of all communions. Not all bodies in the U.S. and Canada gather church financial data centrally, and some have information but do not reveal it publicly. Additionally, little is known about other major segments of church financial income such as earned income, interest from investments, and bequests.

Comparisons between this year's aggregate financial data and those in previous editions of the **Yearbook** should not be made, since the same bodies do not report financial data each year. However, for an individual denomination or groups of denominations reporting annually over time, comparisons can be made.

Comparative data for nine major Protestant denominations in the U.S. among the 42 listed in this section show a total 1988 full membership of 38,320,065, or 161,852 fewer members than the same churches' total for 1987. These members increased total giving in the nine denominations by 3.5 percent. When this is compared with a 4.4 percent inflation in the U.S. in 1988, the total effect is decreased real income for these denominations. For Canada, comparative statistics for nine communions indicate a decrease in membership from 1987 to 1988 to a total of 1,757,399, and an increase in giving of $24,203,963 (Canadian) to a total of $662,975,352 (Canadian). Assuming an inflation rate in Canada of 4.1 percent for 1988, the total contributions of these nine communions show a decrease, after inflation, of $1,985,664 (Canadian).

SOME STATISTICS OF CHURCH FINANCE

COMMUNION	Year	Full or* Confirmed Membership	Inclusive** Membership	TOTAL CONTRIBUTIONS		
				Total Contributions	Per Capita Full or Confirmed Membership	Per Capita Inclusive Membership
American Baptist Churches in the U.S.A.	1988	1,549,563	1,549,563	$347,483,189	$224.25	$224.25
Apostolic Christian Churches of America	1989	11,240	11,390	6,457,000	574.47	566.90
Associate Reformed Presbyterian Church (General Synod)	1988	31,922	36,949	18,720,812	586.45	506.67
Baptist General Conference	1989	135,125	135,125	106,633,730	789.15	789.15
Christian and Missionary Alliance	1988	133,575	259,612	153,854,876	1,151.82	592.64
Christian Church (Disciples of Christ)	1988	707,985	1,073,119	339,414,124	479.41	316.29
Church of God (Anderson, Ind.)	1988	198,842	198,842	152,166,173	765.27	765.27
Church of God General Conference (Oregon, Ill.)	1989	4,415	5,767	4,053,000	918.01	702.79
Church of the Brethren	1988	151,169	151,169	61,378,873	406.03	406.03
Church of the Nazarene	1988	550,700	552,264	357,255,803	648.73	646.89
Churches of God General Conference	1988	33,778	33,778	17,472,191	517.26	517.26
Conservative Congregational Christian Conference	1988	29,015	29,015	17,974,521	619.49	619.49
Cumberland Presbyterian Church	1988	85,304	91,491	27,089,518	317.57	296.09
The Episcopal Church	1988	1,725,581	2,455,422	1,209,378,098	700.85	492.54
Ethical Culture Movement	1988	3,212	3,212	1,950,000	607.10	607.10
Evangelical Congregational Church	1988	24,980	33,318	14,858,635	594.82	445.96
Evangelical Covenant Church	1988	87,750	87,750	79,391,637	904.75	904.75
Evangelical Lutheran Church in America	1988	3,931,878	5,251,534	1,320,063,506	335.73	251.37
Evangelical Lutheran Synod	1989	15,518	21,378	6,757,385	435.45	316.09
Evangelical Mennonite Church	1989	3,888	3,888	4,280,571	1,100.97	1,100.97
Evangelical Presbyterian Church	1989	48,500	50,300	32,090,496	661.66	637.99
Free Methodist Church of North America	1988	57,432	73,647	58,740,144	1,022.77	797.59
Friends United Meeting	1988	48,325	54,501	17,846,616	369.30	327.46
General Association of General Baptists	1988	74,086	74,086	22,949,350	309.77	309.77
General Association of Regular Baptist Churches	1989	260,000	260,000	149,852,332	576.35	576.35
International Pentecostal Church of Christ	1989	2,628	2,628	2,648,470	1,007.79	1,007.79
The Latvian Evangelical Lutheran Church in America	1988	11,914	13,211	2,681,000	240.14	216.56
Lutheran Church–Missouri Synod	1988	1,962,674	2,604,278	771,983,173	393.33	296.43
Mennonite Church	1988	92,682	92,682	74,815,100	807.22	807.22
Mennonite Church—The General Conference	1988	34,693	34,693	21,038,412	606.42	606.42
Moravian Church in America, Northern Province	1988	23,526	31,468	10,432,122	443.43	331.52
Missionary Church	1988	26,332	26,332	31,188,183	1,184.42	1,184.42
North American Baptist Conference	1988	42,629	42,629	31,209,128	732.11	732.11
Presbyterian Church in America	1988	169,846	208,394	185,489,902	1,092.11	890.08
Presbyterian Church (U.S.A.)	1988	2,929,608	2,929,608	1,724,644,355	558.69	558.69
Reformed Church in America	1988	200,631	333,798	152,911,999	762.15	458.10
Reformed Episcopal Church	1988	6,274	6,274	7,562,728	1,205.41	1,205.41
Seventh-day Adventist Church	1988	687,200	687,200	574,618,190	836.17	836.17
Southern Baptist Convention	1988	14,812,844	14,812,844	4,396,019,065	296.77	296.77
United Church of Christ	1988	1,644,787	1,644,787	536,482,088	326.17	326.17
The United Methodist Church	1987	9,055,145	9,055,145	2,573,748,234	284.23	284.23
Wisconsin Evangelical Lutheran Synod	1988	316,987	418,691	139,348,213	439.61	332.81

*Full or Confirmed Membership refers to those with full, communicant, or confirmed members.

**Inclusive Membership refers to those who are full, communicant, or confirmed members, plus other members listed as baptized, nonconfirmed, or noncommunicant.

—UNITED STATES CHURCHES

CONGREGATIONAL FINANCES			BENEVOLENCES			
Total Congregational Contributions	Per Capita Full or Confirmed Membership	Per Capita Inclusive Membership	Total Benevolences	Per Capita Full or Confirmed Membership	Per Capita Inclusive Membership	Benevolences As a Percentage of Total Contributions
$291,606,418	$188.19	$188.19	$55,876,771	$ 36.06	$ 36.06	16.08%
4,500,000	400.36	395.08	1,957,000	174.11	171.82	30.31
13,590,006	425.73	367.80	5,130,806	160.73	138.87	27.41
88,247,512	653.08	653.08	18,386,218	136.07	136.07	17.24
124,054,373	928.72	477.85	29,800,503	223.10	114.79	19.37
297,187,996	419.77	276.94	42,226,128	59.64	39.35	12.44
132,384,232	665.78	665.78	19,781,941	99.49	99.49	13.00
3,367,000	762.63	583.84	686,000	155.38	118.95	16.93
48,008,657	317.58	317.58	13,370,216	88.45	88.45	21.78
309,478,442	561.97	560.38	47,777,361	86.76	86.51	13.37
14,577,987	431.58	431.58	2,894,204	85.68	85.68	16.56
13,853,547	447.46	447.46	4,120,974	142.03	142.03	22.93
23,355,911	273.93	255.40	3,722,607	43.64	40.69	13.74
1,001,560,929	580.42	407.90	207,817,169	120.43	84.64	17.18
1,875,000	583.75	583.75	75,000	23.35	23.35	3.85
12,115,762	485.02	363.64	2,742,873	109.80	83.32	18.46
64,920,459	739.83	739.83	14,471,178	164.92	164.92	18.23
1,150,483,034	292.60	219.08	169,580,472	43.13	32.29	12.85
5,713,773	368.20	267.27	1,043,612	67.25	48.82	15.44
2,712,843	697.75	697.75	1,567,728	403.22	403.22	36.62
28,504,785	587.73	566.70	3,585,711	73.93	71.29	11.17
48,788,041	849.49	662.46	9,952,103	173.28	135.13	16.94
14,127,491	292.34	259.22	3,719,125	76.96	68.24	20.84
21,218,051	286.40	286.40	1,731,299	23.37	23.37	7.54
99,136,079	381.29	381.29	50,716,253	195.06	195.06	33.84
1,878,838	714.93	714.93	769,632	292.86	292.86	29.06
2,482,000	208.33	187.87	379,000	31.81	28.69	13.25
659,288,332	335.91	253.16	112,694,841	57.42	43.27	14.60
47,771,200	515.43	515.43	27,043,900	291.79	291.79	36.15
11,399,995	328.60	328.60	9,638,417	277.82	277.82	45.81
9,221,646	391.98	293.05	1,210,476	51.45	38.47	11.60
25,661,180	974.52	974.52	5,527,003	209.90	209.90	17.72
24,597,288	577.01	577.01	6,611,840	155.10	155.10	21.19
135,840,288	799.79	651.84	49,649,614	292.32	238.24	26.77
1,439,655,217	491.42	491.42	284,989,138	97.28	97.28	16.52
127,409,263	635.04	381.70	25,502,736	127.11	76.40	16.68
6,202,976	988.68	988.68	1,359,752	216.73	216.73	17.98
178,768,967	260.14	260.14	395,849,223	576.03	576.03	68.89
3,706,652,161	250.23	250.23	689,366,904	46.54	46.54	15.68
470,747,740	286.21	286.21	65,734,348	39.97	39.97	12.25
1,966,048,424	220.43	220.43	577,699,810	63.80	63.80	22.45
116,941,975	368.92	279.30	22,406,238	70.69	53.51	16.08

SOME STATISTICS OF CHURCH FINANCES

COMMUNION	Year	Full or* Confirmed Membership	Inclusive** Membership	TOTAL CONTRIBUTIONS(a) Total Contributions	Per Capita Full or Confirmed Membership	Per Capita Inclusive Membership
The Anglican Church of Canada	1988	522,762	805,521	$179,037,647	$342.48	$222.26
Apostolic Church in Canada	1988	1,200	1,600	1,076,600	897.17	672.88
Baptist Convention of Ontario and Quebec	1988	33,222	33,222	33,778,000	1,016.74	1,016.74
Baptist Union of Western Canada	1988	15,498	21,310	19,826,579	1,279.30	930.39
Bible Holiness Movement	1989	508	764	179,860	354.06	235.41
Christian Church (Disciples of Christ) in Canada	1988	2,454	4,006	1,899,296	773.96	474.11
Church of the Nazarene	1988	10,482	10,513	8,599,981	820.45	818.03
Conference of Mennonites in Canada	1988	28,994	28,994	19,709,081	679.77	679.77
Congregational Christian Churches in Ontario, The Conference of	1988	270	270	232,929	862.70	862.70
Evangelical Church in Canada	1988	3,741	3,741	3,747,458	1,001.72	1,001.72
The Evangelical Covenant Church of Canada	1988	1,250	1,250	1,538,227	1,230.58	1,230.58
The Evangelical Lutheran Church in Canada	1988	150,189	208,149	47,467,397	316.05	228.04
Foursquare Gospel Church of Canada	1988	2,483	2,483	3,482,849	1,402.68	1,402.68
Free Will Baptists	1989	575	1,275	676,700	1,176.87	530.75
Latvian Evangelical Lutheran Church in America	1988	2,400	2,690	309,000	128.75	114.87
Lutheran Church–Canada	1988	67,576	90,944	26,023,950	385.11	286.15
Mennonite Church (Canada)	1988	9,448	9,448	10,371,071	1,097.70	1,097.70
Moravian Church in America, Northern Province, Canadian District	1988	1,457	2,125	1,365,282	937.05	642.48
North American Baptist Conference	1988	17,734	17,734	17,433,965	983.08	983.08
Presbyterian Church in America (Canadian Section)	1988	498	782	807,428	1,621.34	1,032.51
The Presbyterian Church in Canada	1988	156,912	213,690	62,229,340	396.59	291.22
Reformed Church in Canada	1988	3,914	6,486	3,297,539	842.50	508.41
Seventh-day Adventist Church in Canada	1988	37,865	37,865	41,969,432	1,108.40	1,108.40
Union d'Églises Baptistes Françaises au Canada	1988	1,222	3,000	712,067	582.71	237.36
United Baptist Convention of the Atlantic Provinces	1988	64,715	64,715	27,302,943	421.90	421.90
The United Church of Canada	1988	849,401	2,052,342	262,436,380	308.97	127.87
Wisconsin Evangelical Lutheran Synod	1988	753	1,059	597,250	793.16	563.97

(a) Although most denominations reported Canadian dollars for this table, certain denominations reported U.S. dollars. In order to standardize these amounts, U.S. dollars were multiplied by 1.2309, a factor which represents the average differential in exchange rates in 1988; thus all totals are expressed in Canadian dollars.

SUMMARY STATISTICS

	Total Bodies	Full or* Confirmed Membership	Inclusive** Membership	TOTAL CONTRIBUTIONS Total Contributions	Per Capita Full or Confirmed Membership	Per Capita Inclusive Membership
United States Communions	42	41,924,183	45,441,782	$15,765,112,942	$376.04	$346.91
Canadian Communions(b)	27	1,987,523	3,625,978	776,108,251	390.48	214.03

*Full or Confirmed Membership refers to those with full, communicant, or confirmed status.

**Inclusive Membership refers to those who are full, communicant, or confirmed members, plus other members baptized, nonconfirmed, or noncommunicant.

(a)Shown in Canadian dollars.

—CANADIAN CHURCHES

CONGREGATIONAL FINANCES			BENEVOLENCES			
Total Congregational Contributions	Per Capita Full or Confirmed Membership	Per Capita Inclusive Membership	Total Benevolences	Per Capita Full or Confirmed Membership	Per Capita Inclusive Membership	Benevolences As a Percentage of Total Contributions
$137,786,344	$263.57	$171.05	$41,251,303	$ 78.91	$ 51.21	23.04%
968,000	806.67	605.00	108,600	90.50	67.88	10.09
29,841,000	898.23	898.23	3,937,000	118.51	118.51	11.66
15,835,168	1,021.76	743.09	3,991,411	257.54	187.30	20.13
27,355	53.85	35.80	152,505	300.21	199.61	84.79
1,666,140	679.76	416.41	231,156	94.20	57.70	12.17
7,620,959	727.05	724.91	979,022	93.40	93.12	11.38
11,508,829	396.94	396.94	8,200,252	282.83	282.83	41.61
187,681	695.11	695.11	45,248	167.59	167.59	19.43
2,920,644	780.71	780.71	826,814	221.01	221.01	22.06
1,246,491	997.19	997.19	291,736	233.39	233.39	18.97
38,462,058	256.09	184.78	9,005,339	59.96	43.26	18.97
3,362,665	1,354.28	1,354.28	120,184	48.40	48.40	3.45
607,000	1,055.65	476.08	69,700	121.22	54.67	10.30
264,000	110.00	98.14	45,000	18.75	16.73	14.56
19,608,876	290.18	215.61	6,415,074	94.93	70.54	24.65
6,651,537	704.02	704.02	3,719,534	383.68	383.68	36.05
12,869,003	725.67	725.67	4,564,962	257.41	257.41	26.18
1,226,813	842.01	577.32	138,469	94.05	65.16	10.14
690,304	1386.15	882.74	117,124	235.19	149.77	14.51
51,914,129	330.85	242.94	10,315,211	65.74	48.27	16.58
2,707,690	691.80	417.47	589,849	150.70	90.94	17.89
11,625,916	307.04	307.04	30,343,516	801.36	801.36	72.30
592,142	484.57	197.38	119,925	98.14	39.98	16.84
21,927,124	338.83	338.83	5,375,819	83.07	83.07	19.69
223,528,463	263.16	108.91	36,907,917	45.81	18.96	14.83
501,768	666.36	473.81	95,482	126.80	90.16	15.99

OF CHURCH FINANCES

CONGREGATIONAL FINANCES			BENEVOLENCES			
Total Congregational Contributions	Per Capita Full or Confirmed Membership	Per Capita Inclusive Membership	Total Benevolences	Per Capita Full or Confirmed Membership	Per Capita Inclusive Membership	Benevolences As a Percentage of Total Contributions
$12,775,946,818	$304.74	$281.11	$2,989,166,124	$71.30	$65.80	18.96%
606,150,099	304.97	167.16	169,958,152	85.51	46.87	21.90

EFFECTS OF INFLATION ON PER CAPITA GIVING
1961–1988

Constant H. Jacquet, Jr.
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National Council of Churches

Somewhere between 38 and 52 religious bodies have been able to supply annually complete financial data on total contributions received. Total contributions are the sum of all benevolences, plus all congregational finances. Representing roughly 20 percent of the total number of U.S. denominations and 30 percent of total U.S. membership reported to the *Yearbook of American and Canadian Churches*, giving to these bodies is approximately 40 percent of total church contributions in the U.S. in any given year.

At least four reasons why more denominations do not supply statistical data on church finanes are: 1) the desire to keep the information confidential, 2) a belief that there are biblical restrictions against this type of accounting, 3) a lack of adequate statistical programs in denominations to report accurate membership and financial data, and 4) denominational polities that do not require full reporting to a central office.

The fragmentary information currently received, however, provides a good sample that helps to determine what is happening in the area of U.S. church contributions. It should be remembered that these are aggregate data, and the experiences of individual denominations may vary from those presented here.

Organized religion, like other privately financed agencies, is, on the whole, struggling with powerful forces of inflation in the U.S. Although the dollar amounts of giving have increased from $69.00 per capita full member in 1961 to $376.04 in 1988, an increase of 445 percent, in constant 1967 dollars, the increase is only from $77.01 in 1961 to $106.14 in 1988, an increase in real terms of only 37.8 percent, or slightly less than 1.4 percent a year on average. Therefore much education and action in the area of stewardship has been necessary to defend the financial structure of organized religion.

DENOMINATIONAL PER CAPITA FULL MEMBER CONTRIBUTIONS AND ADJUSTED TO 1967 DOLLARS, 1961–1988

Year	No. of Denoms.	Per Capita Full Member	Constant 1967 Dollars	Year	No. of Denoms.	Per Capita Full Member	Constant 1967 Dollars
1961	46	$69.00	$77.01	1975	43	138.54	85.94
1962	42	68.76	75.89	1976	43	149.07	87.43
1963	41	69.87	76.19	1977	45	159.33	87.78
1964	41	72.04	77.55	1978	42	176.37	90.26
1965	38	77.75	82.38	1979	44	197.44	90.82
1966		(Not Reported)		1980	40	213.41	86.47
1967		(Not Reported)		1981	45	239.71	88.00
1968	52	95.31	91.47	1982	40	261.95	90.60
1969	48	99.68	90.78	1983	40	278.67	93.39
1970	45	96.84	83.27	1984	39	300.40	96.56
1971	42	103.94	85.69	1985	42	321.77	99.87
1972	39	110.29	88.02	1986	44	344.42	104.88
1973	40	118.16	88.77	1987	42	356.67	104.78
1974	44	$127.16	$86.09	1988	42	376.04	106.14

3. SOME TRENDS AND DEVELOPMENTS

A STUDY OF WOMEN IN MINISTRY: GOD CALLS, MAN CHOOSES

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Introduction

What happens in the secular world has an impact on the churches. Women are breaking into secular professions such as law and medicine, and into the business professions, in unprecedented numbers. This trend is also occurring within the churches as ever-larger numbers of women are entering the ordained ministry of the mainline Protestant denominations. More women are becoming theologians, church historians, Biblical and Classical archaeologists, pastors and chaplains, and are heading church-related social agencies and organizations than ever before. These women are looking at the old source of religious inspiration from new perspectives: they are bringing a new dynamism and creativity to their tasks, for the benefit of both men and women. Nowhere is faith being challenged more deeply than in the debates surrounding the ordination of marginalized groups such as women and homosexuals. In some churches the ordination of women is becoming commonplace, at least in the more densely populated urban areas. In other denominations, such as the federation Baptists, every ordination of a woman candidate tends to be a test case for women in ministry. In the Anglican Church in Canada, the views of the lcoal bishop may influence policy in the diocese whereas in the Presbyterian Church some progress is being made in the largest urban centres, but much yet remains to be done.

This paper is based on a study of women in four major Protestant denominations in Canada: the Anglican, Baptist, Presbyterian and United Churches, who have trained for church ministries. It reports on their attitudes to and their experiences within training and practice of their chosen occupations. It includes both women who were trained in 1950-1960 (Time I) as deaconnesses or in the case of Anglican women, Bishops messengers and women who were trained as ordained clergywomen in the years 1975-1985 (Time II).

Sample

The population from which this sample is drawn consists of all women graduates of the training institutions and seminaries affiliated with the major Canadian theological training centres of the four denominations enumerated above and/or the two time periods listed on the next page in Table 1. A total of 252 questionnaires was mailed at each time period.

The response rate from Time I graduates was 60.7%; 4.4% did not respond because of known sampling problems such as address change or lack of eligibility; 34.9% did not respond for unknown reasons. The response rate at Time II was 55.67%; 6.7% did not respond because of known sampling problems; 37.7% did not respond for unknown reasons: (i) a number of the respondents were located in remote areas in countries outside of Canada and even third world countries where the mail systems are frequently unreliable; (ii) several follow-up letters were sent to try to increase sample size; (iii) financial resources were limited so that further telephone calls and mailings were not possible.

Description of the Sample

We divided age into seven categories. None of the respondents was 20 years or under, 14% were between 21-30, 21.5% were between 31-40, 9.2% were between 41-50, 34.8% were between 51-60, 17.4% were between 61-70 and 2.7% were over 70 years of age. The majority of the respond-

TABLE 1: Population and Sample Sizes***

Time I 1950-1960 Graduates		Time II 1975-1985 Graduates	
College	Number of Graduating Women to whom questionnaires were sent	College	Number of Graduating Women to whom Questionnaires were sent
Ewart (Presbyterian)	65	Ewart (Presbyterian)	61
		Knox (Presbyterian)	38
Trinity** (Anglican)	3	Trinity (Anglican)	50
		McMaster* (Baptist)	28
Centre for Christian Studies (Anglican+ United)	184	Centre for Christian Studies (Anglican+ United)	75
Population n = 252 Final Sample n = 153		Population n = 252 Final Sample n = 140	

* McMaster was included in Time II only because the graduates of the earlier time period had recently been surveyed.

** Trinity College numbers are small because there were so few graduates.

*** The figures are the number of actual graduates with the exception of CCS in Time I when every second name was drawn because of the disproportionately large population size.

ents (58.4%) were married. Almost a third (32.4%) were single. Fewer than 5% were separated and divorced and 4.4% were widowed. Approximately one-third of the women are, or were, married to men who work for the church (33.8%). Slightly more than one-half (50.9%) had children, 40.6% were affiliated with the United Church, 32.1% with the Presbyterian Church, 20.8% with the Anglican Church, 4.4% with the (Federation) Baptist Church, and 0.3% with the Lutheran. More than a fifth (21.1%) had switched denominations from the denominations in which they were raised. Most (81.6%) of the women had parents who were either very active or at least moderately active in the church as they were growing up. Approximately one-third (33.1%) were employed full-time in, or by, the church at the time of the study. Thirteen per cent were in parttime employ of the church. Many were involved in one of several aspects of voluntary church work. Thirty-one percent taught Church or Sunday School, 23.5% were involved in church music, 60.1% did "other" church work.

Data Collection Methods

Building on the revisions resulting from a pretest of twenty women who had graduated from either Waterloo Lutheran Seminary in Waterloo, Ontario, or from Lutheran Theological Seminary in Saskatoon, Saskatchewan, the data were collected by means of a mailed questionnaire. A letter accompanying the questionnaire explained our purposes, and stated that the researchers were asking for information about the following issues:

(a) the respondent's ideas about their own occupational role and the role of the contemporary church;
(b) the theological and general education of the respondent;
(c) the current church position of the respondent;

(d) the respondent's assessment of her position in the church; and
(e) basic background information.

The use to which the information would be put was explained and respondents were assured that their answers would remain confidential and that they themselves would not be identified. Each respondent was informed that the respective colleges from which their names had been solicited would receive a brief statistical report. Approximately three weeks after the first mailing, and after receiving more than 100 responses, a letter of reminder was mailed out to non-respondents.

Data Collection Instrument

The data collection instrument included 95 questions and included items concerning all of the following topics:

(a) basic demographic information such as age, marital status, the presence of children in the home;
(b) nature of current employment;
(c) job history, including paid and unpaid church labor;
(d) characteristics of the present church position, including "professional" personnel and the parishioners;
(e) satisfaction with current employment;
(f) satisfaction with career path options for women clergy;
(g) relationships, and levels of satisfaction with colleagues in the denomination and in the inter-church context;
(h) financial situation and degree of satisfaction with same;
(i) satisfaction with work in the church and with opportunities available to women;
(j) perceived support for the respondent in her current church position;
(k) self-assessment with respect to contribution to work in the church;
(l) theological position on various issues;
(m) reasons for decision to enter ministry.

A brief summary of some of the highlights of the finds of the study follows.

Findings

The sample description has indicated the socio-demographic characteristics of who have trained for church ministry. This next section will describe where the women are currently placed in church work, why they say they entered church work, and what they believe their particular strengths are. First, Table 2 describes the present occupations of the women in the sample. As the table indicates, women are concentrated in the assistant or associate levels, among the ranks of Christian education directors, as chaplains, in the head offices of the denominations as staff, executive assistants and secretary. Only a minority, less than one third of those in church-related work, have achieved the position of sole pastor, senior pastor or co-minister. And less than one-sixth of all who have graduated from the theological training centre are among the ranks of pastors or co-pastors.

Since the study was conducted many months after graduation, it is of some concern that nine persons were still looking for work. Those who were not employed and not searching were usually married and looking after a home and children, or they were married to a minister and contributing to the work of the church on a voluntary basis. In some cases the spouse is employed in a location where no positions are vacant and so the wives are no longer looking for work. This category tends to mask the serious amount of underemployment of the women graduates. The relatively large numbers of retired persons is accounted for by the fact that a number of the graduates were already middle aged when they entered ministerial training, either ordained or diaconal, and are now of retirement age.

The numbers who have left salaried ministry for secular employment, also includes within its ranks persons who had looked for church employment for a considerable period without success before leaving. Furthermore, when they were asked about the difficulties that they expected that men and women would confront in the next five years, twice as many thought that women would have more difficulty finding a church-related position than men. Almost twice as many thought that ordination would be more difficult for women than men in the next five years. Considerable thought needs to be given to the matter of wasted or underutilized resources within the churches.

When asked why they had entered training for the ministry and what they saw as their major concerns and objectives as

TABLE 2: Present Positions of Women Graduates

CHURCH-RELATED	
Sole pastor, senior pastor, co-minister	47
Assistant, associate pastor/minister	34
Christian Education minister/director	27
Chaplain	13
Denominational executive, staff member	11
Executive assistant, secretary	9
Diaconal minister, deaconess	5
Professor	3
Organist, music or choir director	2
Nurse	2
Administrative assistant	1
Total	154
NOT CURRENTLY IN LABOUR FORCE	
Not employed, not looking	54
Retired	23
Looking for work	9
SECULAR EMPLOYMENT	
Teacher, librarian, school consultant	13
Social work, community service	12
Nurse, nursing instructor, administrator	8
Professional, managerial	8
Secretary, clerical	8
Other secular	5
Total	54
Employed part-time	(1)

women trained in ministry they focused on the following:

(A) a full-range of occupational opportunities in church-related ministries to respond to God's call
(B) a return to New Testament and early church models of service for women, plus an updating of these to allow for cultural differences between the Judeo-Greco-Roman world and modern society
(C) redefining the traditional roles of women and men
(D) opportunities to use women's special strengths
(E) real participation and not tokenism.

(A) Opportunities to Respond to God's Call

Over half (51.8%) of the women in the sample manifested a profound sense of responding to God's call to enter ministry. They recognized God's claim upon their lives. They expressed an enormous reservoir of dedication in response to the request: *"Please explain in your own words why you chose a church vocation"* These were among the comments: "I felt a call or need to be working with people in the name of Christ and 'to be God's presence in their midst.' " "I felt that God was leading me toward a Church vocation," and, "I felt God calling me into this area of ministry." "I felt called and left my lucrative teaching job to join the ministry," and "I entered because of a call I received—that God had this purpose for my life." Several indicated that this confirmation of a sense of call remained with them and 18.2% expressed an overwhelming sense that they were drafted, that they had no choice but to respond to God's imperative. They commented, "I never felt that I had a choice . . . I was just called." "God persisted and would not accept a refusal." "Following conversion I could do no other." "I felt dissatisfied with the helping profession I had chosen, and felt called to ministry. I

kept feeling this until I gave up and entered seminary."

(B) A Return to the New Testament and early church models, and (C) Redefining the traditional roles of men and women

What these women were asking for was not a "new deal", but rather a return to the New Testament Church, the church of the first and second centuries (Howe, 1982). Misapprehensions abound regarding the nature of the early church. Recent research has uncovered the very central roles of women as abbesses, elders, deacons, and other sometimes powerful positions held by women in the early church. Recent linguistic analysis has also shown that some of the early translations of the Bible, interpreted through the eyes and minds of patriarchal cultures, limited and constrained the roles of women. For instance, the Greek word *diakonos* is translated in the King James Version (1611) of the Bible, when applied to a woman as "a servant of the church" and when applied to a man as a "minister." Jesus was, Himself, notably respectful of the women with whom he related.

Yet women in this sample continued to feel frustrations in their work in the church, frustrations due to what they felt were the outmoded limitations on the work that they could perform. Table 3, following, briefly lists some of the major areas of frustration experienced by women in ministry. As can be seen in the table most women in ministry (63.7%) say that, in spite of their personal sense of calling, they feel inner doubts and uncertainties. The sensitivity of women to the expectations and ambivalences of others is clearly evident in the high percentage with continual self-questioning. Many women express difficulties with male colleagues (55.6%). A sizeable percentage (40.7%) noted frustration at the restrictions and limitations placed upon their roles in the church.

In another question in which the women were asked which of the following qualities would you like in a future position they ranked their preferences as follows:

More potential for growth	70.5%
A different location	65.3%
Better or different working conditions	59.5%
More salary	57.3%

TABLE 3: Areas in Which Women in Ministry Experienced Difficulties

Areas of ministry in which participation is permitted	40.7%
Salary differences between female and male colleagues performing similar duties	28.5%
Personal relations with male colleagues	55.6%
Personal relations with female colleagues	24.0%
Relations with other members of church staff	27.6%
Response from the congregation	36.4%
Inner doubts, uncertainties, fears	63.7%

In spite of these frustrations that the women felt, they thought that as women they were very effective in a number of areas of ministry.

As Table 4 indicates, the rank order of the areas of church ministry in which women feel very effective is as follows: 1) planning and leading worship; 2) teaching children; 3) visitations; 4) teaching adults and; 5) preaching sermons.

As one woman explained, the opportunity to redefine the traditional roles of men and women was a central concern of the modern church:

> I believe women in the ministry constitute the possibility of the experience of wholeness especially working in conjunction with male priests! . . . I sense the recovery of "the feminine" carried on by both women and men, is "the work" of our era—if we are to survive. The feminine concern for relationship is needed too because of the competitive attitude of the masculine mind.

(D) Opportunities to use the strengths of women in ministry

The women in the sample recognized themselves, and each other, as possessing

special strengths or gifts which they bring to their work. A list of their strengths gleaned both from available socio-psychological literature and their own perspective follows:

WOMEN'S SPECIAL STRENGTHS

Emphasis on affect or emotion (a)
Caring and nurturing (b)
Openness and vulnerability (c)
Counselling skills (d)
Healing ministries (e)
Accentuating the feminine symbols in the church (f)
Inclusivity (g)
Humanizing Influence on Theology (h)
Renewed Emphasis on the Inner Journey (i)
Changing the Nature and Style of Leadership (j)

Of course, women in ministry do not have these gifts or strengths exclusively. Rather it is a matter of the degree of emphasis, extent of usage and style of ministry.

In keeping with such a list women in the sample made comments such as the following:

(a) (b) "women are more in tune with feelings and not so afraid to show feelings in pastoral situations"
(c) "women appear to be more approachable which allows for open sharing"
(d) "women often (but not always) excel in counselling situations"
(e) "women are often more suitable in any situation which requires sensitivity to marginalization"
(f) "the very presence of women in leadership positions in the church serves to emphasize the feminine symbols in the church"
(g) "I strongly agree with inclusiveness but not without education and patience and sensitivity to the average layperson"
(h) (i) _____
(j) "we must encourage 'the enabling involvement of laity and collegiality,' . . . affirming lay ministries"

(E) Real participation and not tokenism

Women said that they wanted to be included in the decision making processes of the church. They do not want *only* to serve at the lower ranks, in the least prestigious job, but they long for challenging positions which will enable them to contribute a full battery of their strengths to the work to which they feel called by God to perform. However, it must also be made clear that women tend not to think of their vocation as a career. They are more likely to view it as a "calling" from God and therefore, instead of speaking of "planning a career," they talk of "following where God leads," and of "being faithful disciples," and of "presenting the authenticity of the gospel." Therefore success is defined as "doing God's will," not as building up a church into ever-larger numbers of parishioners, but rather of "teaching discipleship." Many women in our sample insisted they were not after a career where they chase ever-larger church congregations or constantly search for ever-more-responsible positions. Nevertheless, they continued to feel frustration resulting from their restriction to certain limited spheres within the church.

Sexism and Sexual Harassment

A large (71%) majority of this group spoke of discrimination against them because of their gender. A smaller group (23%) indicated that they sometimes experienced sexism and discrimination but that they were often pleased by the fair way that they were treated. Clearly the norm is that women in ministry expect to experience sexism from their congregations and colleagues. Only 5% said that this was never a problem for them. Comments such as the following illustrate the experiential component of sexism on discrimination.

> People can still be heard saying, "not bad for a woman."

> It was interesting and frustrating to be the only clergyperson on staff while the congregation searched for a new senior minister and to hear folks say, "we are without a minister now."

> I was one of several students who were unreasonably yelled at and wrongly accused. The professor felt threatened by competent women.

Sexism sometimes took a more agressive and sexually-focused form. A large minority of women (over one-quarter) said that they had been subject to sexual harassment of various forms within the church. This

TABLE 4: Perceived Effectiveness of Self as a Woman in Ministry

	Very Effective	*Somewhat Effective*	*Somewhat Ineffective*	*Very Ineffective*	*Do not do this*
Administration	28.9%	47.7%	8.6%	10.2%	4.7%
Counselling	23.4%	51.6%	3.9%	16.4%	4.7%
Preaching sermons	34.1%	43.7%	1.6%	15.9%	4.8
Planning and leading worship	48.1%	34.9%	0.8%	11.6%	4.7%
Managing the church budget	8.0%	17.0%	8.8%	0.8%	60.0%
Teaching adults	35.9%	52.3%	0.8%	7.0%	3.9%
Teaching children	43.2%	34.4%	2.4%	16.0%	4.0%
Presiding over a large meeting	24.2%	43.8%	3.9%	23.4%	4.7%
Pastoral counselling	27.3%	51.6%	4.7%	11.7%	4.7%
Visitations	36.7%	39.1%	8.6%	10.9%	4.7%
Organizing and motivating others	30.5%	49.2%	11.7%	0.8%	3.9%
Stimulating parishioners to engage in service	12.5%	52.3%	22.7%	0.8%	7.8%
Recruiting new members for the church	5.6%	40.3%	23.4%	2.4%	23.4%

ranged from flirtation to sexual assault. A few quotations will serve to illustrate:

> During the chaplaincy course I was the only female and was subjected to verbal abuse. Pictures from "soft porn" magazines were handed to me to see my reaction.

> I have been sexually approached many times.

> I was sexually harassed by the male ordained clergy that I teamed with during my first position. Although I called in the church officials and received some help, I was forced to leave this position.

Of the 49 women who chose to answer the specific question about sexual harassment, 48 or 98% answered that they had experienced it. While many of the incidents may seem relatively minor, the continual possibility hinders good relationships among men and women in the church. It causes women to be afraid to be alone in the church, to be the first in or the last out.

Conclusions

Clearly women in the ministry are experiencing pervasive sexism and sexual harassment. They explained many frustrations because their roles and rewards are severely truncated when compared with those of men. Yet they continue to hope, to feel called, to have faith in their calling and in their own, and in the future positions of their daughters in the church. They believe that they have important gifts to offer. It may be that they would hope for what Carroll, Hargrove and Lummis postulate:

> "that . . . a new cultural image of the ordained ministry will emerge, one that is androgynous, neither male nor female, but incorporating the strengths and gifts of both" (1983:213-4).

Bibliography

Jackson W. Carroll, Barbara Hargrove and Adair Lummis 1983 — *Women of the Cloth: A New Opportunity for the Churches.* San Francisco: Harper & Row.

Margaret E. Howe 1982 — *Women and Church Leadership.* Grand Rapids, Mich.: Zondervan Publishing Co.

THE 1989 OFFICIAL CATHOLIC DATA

As of January 1, 1989, U.S. Catholics numbered 54,918,989, an increase of 1,422,147 over the previous year, according to *The Official Catholic Directory* for 1989 published by P. J. Kenedy and Sons, 3004 Glenview Rd., Wilmette, IL 60091. These statistics are for 34 Archdioceses and 152 Dioceses, including the new Diocese in Knoxville, Tenn.

Catholic Population

The following statistics compare the number of Catholics to the total population of an archdiocese or diocese in the United States:

Archdiocese/Diocese	Total Catholics	Total Population	% Catholic
Baltimore	434,971	2,265,900	17
Boston	1,851,379	3,728,900	50
Chicago	2,350,000	5,789,800	41
Detroit	1,493,159	4,253,100	35
Hartford	881,998	1,814,180	49
Louisville	193,191	1,146,868	17
Los Angeles	3,394,462	9,538,300	36
Miami	614,920	3,074,600	20
Milwaukee	587,539	2,011,900	29
New Orleans	549,977	1,433,355	38
New York	2,205,298	5,076,532	43
Omaha	200,162	750,259	27
Philadelphia	1,271,015	3,769,100	34
San Antonio	584,847	1,611,700	36
St. Louis	533,982	1,989,500	27
St. Paul-Mnpls.	641,511	2,173,572	30

Religious Personnel

The following trends exist for various religious personnel over the thirty-year period 1959-1989:

	1959	*1969*	*1979*	*1989*
Priests	52,689	59,620	58,430	52,948
Deacons	. . .	. . .	3,296*	9,065
Brothers	9,709	11,755	7,965	6,977
Sisters	164,922	167,167	128,378	104,419

* Permanent Deacons first appeared statistically in the 1977 edition of *The Official Catholic Directory,* listing 1,900 Permanent Deacons for the United States.

Newly-ordained Diocesan priests totalled 482 in 1989 and approximately 255 Religious Order priests were ordained.

Converts and Infant Baptisms

According to church records there were 82,409 converts in 1989, and incrase of 670 from 1988.

In 1989, 946,303 infant baptisms were recorded, an increase over 1988 of 8,356.

Religious Instruction in Public Schools (C.C.D.)

In 1989, 3,833,596 pupils were receiving religious instruction in public schools. Of these, 759,856 were high school students, reflecting a decreased enrollment of 44,919 and 3,073,740 were elementary students, indicating an increase of 28,908.

Catholic School Attendance

"A gradual and significant decline in Catholic School attendance has continued over the last decade," according to *The Official Catholic Directory*. The figures reported for Catholic Education Institutions as of January 1, 1989 are as follows:

Number of	*1989*	*1988*
Diocesan Parochial High Schools	822	840
Total Students	390,473	424,729
Private High Schools	542	551
Total Students	270,811	283,460
Diocesan & Parochial Elementary Schools	7,268	7,387
Total Students	1,904,463	1,933,915
Private Elementary Schools	281	272
Total Students	74,372	55,551

Decline of Catholic Institutions Recorded, 1980-1989

	Diocesan and Parochial Schools	Private Catholic High Schools	Diocesan and Parochial Elementary Schools	Private Elementary Schools
1980	894	633	7,847	302
1981	881	623	7,802	315
1982	882	588	7,761	318
1983	889	581	7,657	312
1984	880	576	7,696	313
1985	870	555	7,658	299
1986	857	561	7,564	301
1987	850	558	7,485	287
1988	840	551	7,387	272
1989	822	542	7,268	281

Other Statistics on Religious Institutions

In 1989, there were 232 Catholic Colleges and Universities reporting an enrollment of 551,466.

There were 42,077,483 patients in 640 Catholic hospitals and 206 dispensaries. In Catholic hospitals alone, 40,485,316 patients were treated.

Diocesan seminaries, numbering 69, enrolled 3,576 seminarians and 166 religious seminaries contained 2,068 students. Both diocesan and religious seminaries noted a decrease in the number of students from the previous year.

TRENDS IN SEMINARY ENROLLMENT 1980–1989

The following tables offer an update for fall 1988 and 1989 enrollment in ATS member schools, the two years since the previous tables were published. In 1988 three schools ceased operations and five new schools were admitted to membership. Total enrollment of the schools which closed was 243 (206 FTE), whereas enrollment at the five new schools was 607 (403 FTE). Three of the new schools were Canadian with 292 students (210 FTE) whose presence is reflected in the growth in Canadian enrollment in 1988.

In 1988 the ATS issued a revised and somewhat expanded set of Annual Report Forms to member schools with more refined data and which also measured new areas such as age and admission data. This information will be available. The 1989 data reflect firmer figures as schools accommodated to the new Report Forms.

Opening fall 1989 enrollment in ATS member schools was 56,082. This represented an increase of 5.1% over the previous year (1988) and an increase of 0.6% over the 1987 figures. The 1987 figure of 55,405 was the low point in a steady slow decline since 1984. The sharp increase this year may well reflect the success of school efforts to serve a broader constituency with a variety of graduate level programs

TABLE 1: Autumn Enrollments in ATS Member Schools

	1980	*1982*	*1984*	*1986*	*1987*	*1988*	*1989*
Number of Schools	194	196	197	201	201	203	203
Total Enrollment	49,611	52,620	56,466	56,335	53,766	55,405	56,082
By Nation							
Canada	2,731	2,961	3,352	3,696	3,572	4,024	4,057
United States	46,880	49,659	53,114	52,639	52,194	51,381	52,025
By Membership							
Accredited	45,952	48,887	52,091	52,864	52,464	52,129	52,913
Not Accredited	3,659	3,733	4,375	3,471	3,302	3,276	3,169

The fall of 1989 saw a further decline in the full-time equivalent (FTE) enrollment of 3.5% since 1987. This represents a decline of 11% over the past decade from 76% to 65% of full-time equivalent enrollment in relation to head count (HC). Schools have been focusing their energies on increasing endowment for student financial aid in order to reverse this trend and to permit more applicants to become full-time students. It is obvious that more needs to be done. The constituting of an active peer group of learners is important for the quality of learning in graduate divinity programs.

TABLE 2:
Comparisons of Total Enrollment, 1978–1989
Total Number of Individuals and Their Full-time Equivalents

Year	Total Persons (HC)	% Change	FTE Enrollment	% Change	FTE % of Total Person Enrollment (HC)
1978	46,460		36,219		78.0%
1979	48,433	+4.2%	36,795	+1.6%	76.0%
1980	49,611	+2.4%	37,245	+1.2%	75.1%
1981	50,559	+1.9%	37,254	+0.02%	73.7%
1982	52,620	+4.1%	37,705	+1.2%	71.7%
1983	55,112	+4.7%	38,923	+3.3%	70.6%
1984	56,466	+2.5%	39,414	+1.3%	69.8%
1985	56,377	−0.16%	38,841	−1.5%	68.9%
1986	56,328	−0.09%	38,286	−1.4%	68.0%
1987	55,766	−1.0%	38,329	+0.1%	68.7%
1988	55,405	−0.6%	37,073	−3.3%	66.9%
1989	56,082	+1.2%	36,431	−1.7%	65.0%

Table 3 reports the ratio of women seminary students for each year since 1972 when collection of data was begun. Seventeen years ago women constituted only 10.2% of the total student group. This year they constituted 29% of the student group. Although growth during the past year was only 0.1%, average growth for the past five years was 2.9%. The representation of women on administrative staff is close to that in the student body. Representation on the faculty, however, is somewhat lower because change and turnover of full-time faculty members is slower.

TABLE 3: Women Theological Students

	Number of Women	% Annual Increase	% Total Enrollment
1972	3,358		10.2%
1973	4,021	+19.7%	11.8%
1974	5,255	+30.7%	14.3%
1975	6,505	+23.8%	15.9%
1976	7,349	+13.0%	17.1%
1977	8,371	+13.9%	18.5%
1978	8,972	+ 7.2%	19.3%
1979	10,204	+13.7%	21.1%
1980	10,830	+ 6.1%	21.8%
1981	11,683	+ 7.9%	23.1%
1982	12,473	+ 6.8%	23.7%
1983	13,451	+ 7.8%	24.4%
1984	14,142	+ 5.1%	25.0%
1985	14,572	+ 3.0%	25.8%
1986	14,864	+ 2.0%	26.4%
1987	15,310	+ 3.0%	27.0%
1988	16,258	+ 6.2%	29.3%
1989	16,270	+ 0.1%	29.0%

Data on black student population in theological schools has been gathered since 1970. Total enrollment has grown from 1987 to 1989 by 435 students (12.9%). There is a steady increase which has averaged 5.5% per year for the past five years. The percentage of blacks in the total student population has grown to 6.8% from 4.2% a decade ago. There is reason for encouragement in these statistics.

TABLE 4: Black Student Enrollment

	Number of Black Students	% Annual Increase	% Total Enrollment
1970	808		2.6%
1971	908	+12.4%	2.8%
1972	1,061	+16.9%	3.2%
1973	1,210	+14.0%	3.6%
1974	1,246	+ 3.0%	3.4%
1975	1,365	+ 9.6%	3.3%
1976	1,524	+11.6%	3.5%
1977	1,759	+15.4%	3.9%
1978	1,919	+ 9.1%	4.1%
1979	2,043	+ 6.5%	4.2%
1980	2,205	+ 7.9%	4.4%
1981	2,371	+ 7.5%	4.7%
1982	2,576	+ 8.6%	4.9%
1983	2,881	+11.8%	5.2%
1984	2,917	+ 1.2%	5.2%
1985	3,046	+ 4.4%	5.4%
1986	3,277	+ 7.6%	5.8%
1987	3,379	+ 3.1%	6.0%
1988	3,658	+ 8.3%	6.6%
1989	3,814	+ 4.3%	6.8%

Table 5 provides data on the enrollment of Hispanics in schools of theology. The increase in enrollment of 2.8% is slow. Total growth for the past five years has been only 12.9%. Continuing efforts of denominations to reach out to this group will be a challenge to the existing programs of theological schools. With this increase in numbers the proportion of Hispanics in the total student body grew to 2.6%.

TABLE 5: Hispanic Student Enrollment

	Number of Hispanic Students	% Annual Increase	% Total Enrollment
1972	264		0.8%
1973	387	+46.8%	1.1%
1974	448	+15.8%	1.2%
1975	524	+17.0%	1.3%
1976	541	+ 3.2%	1.3%
1977	601	+11.1%	1.3%
1978	681	+13.3%	1.5%
1979	822	+20.7%	1.7%
1980	894	+ 8.8%	1.8%
1981	955	+ 6.8%	1.9%
1982	1,180	+23.6%	2.2%
1983	1,381	+17.0%	2.5%
1984	1,314	− 4.9%	2.3%
1985	1,454	+10.6%	2.6%
1986	1,297	−10.8%	2.3%
1987	1,385	+ 6.8%	2.5%
1988	1,443	+ 4.2%	2.6%
1989	1,483	+ 2.8%	2.6%

Table 6 provides data on the enrollment of persons of Pacific/Asian American ancestry. Though the numbers are quite small, they are already greater than those of Hispanic students. The growth this year of 4.9% is lower than in recent years. With this advance, Pacific/Asian Americans now constitute 3.7% of the total student body. The determination of this group to provide an educated ministry is obvious in these statistics.

TABLE 6: Pacific/Asian American Students

	Number of Students	% Annual Increase	% Total Enrollment
1977	494		1.1%
1978	499	+ 1.0%	1.1%
1979	577	+15.6%	1.2%
1980	602	+ 4.3%	1.2%
1981	716	+18.9%	1.4%
1982	707	− 1.3%	1.3%
1983	779	+10.2%	1.4%
1984	1,130	+45.1%	2.0%
1985	1,195	+ 5.8%	2.1%
1986	1,393	+16.6%	2.5%
1987	1,645	+18.0%	2.9%
1988	1,961	+19.2%	3.5%
1989	2,058	+ 4.9%	3.7%

4. SURVEYS OF RELIGION IN AMERICAN LIFE

RETURN OF THE BABY BOOMERS TO ORGANIZED RELIGION

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The "baby boomers" are once again in the news. The oldest of them now in their forties and approaching mid-life, influence is omnipresent on the contemporary American landscape. Seventy-five million strong—roughly one-third of the American population—they shape the nation's lifestyles and consumer culture; the nation's "lead cohort," they set trends in moral values and political attitudes, family styles and career patterns.

By their sheer numbers, the largest cohort of youth ever in our nation's history, baby boomers have impacted American society at every point of passage in their journey from infancy to middle age. All the major institutions have felt this generation's influence: the post-war expansion of higher education occurred in response to their growing numbers; the radical politics of the late sixties vented the youthful frustrations and disillusionments during the civil rights and Vietnam years; they were at the epicenter of the cultural upheavals of the sixties, a generation whose experiences and life-events would set them apart from those before and those after them.

The influence applies as well, of course, to religion. In the 1950s, the swelling number of school-age children prompted the suburban expansion of the churches and synagogues. Religious membership increased as parents sought out an affinity between religion and family values,and sought religious instruction for their children. Symbolism of religion, family, and country was pervasive, buttressed no doubt by rising affluence and the cold-war ideology of the times.

Then in the late 1960s, when large numbers of this generation were in their adolescence and youth, they altered the religious climate of the country significantly. Trauma surrounding the civil rights movement and later the Vietnam War, plus the changing moral, sexual and familial values of the countercultural years, all combined to produce a youthful defection from the religious establishment. New religious and spiritual movements flourished, as did human potential movements and "alternative lifestyles." Trends persisted into the 1970s although social activism dissipated and the countercultural values of the "new morality" turned in an individualistic "drop out and turn on" (to drugs, sex, self, etc.) direction. And throughout this period many youth did just that—drop out of the religious institutions (see Roof and McKinney, 1987).

And now, once again, we are at a critical phase in the life of this generation—the time of their "second coming," as Annie Gottlieb (1987) puts it. To the extent there is a dominant direction to changes within the post-war generation in the 1980s it is into family formation and parenting, mid-life career concerns, and some reassessment of value commitments, the latter often in a more "conservative" direction. There are widespread spiritual yearnings and a burgeoning self-help movement catering to the search for meaning and purpose in life. Spirituality often seems to be more a concern than religion, although the two blend together in ways that make them difficult to sort out. "Multi-layered" meaning systems are commonplace—that is, beliefs and practices drawing off a variety of sources, both religious and quasi-religious—including Eastern meditation, Native American religion, psychotherapy, ecology, feminism, as well as more traditional Judeo-Christian elements.

There is also evidence that many within this generation are returning to active involvement in churches and synagogues (Roozen and McKinney, forthcoming). The NORC General Social Surveys show that worship attendance has increased from the early 1970s to the early 1980s, and remained at elevated levels through the 1980s, for both older and younger boomers. Return to more active involvement appears, however, to be on different terms than for previous generations. While previous generations generally took their religious commitments and participation for granted, it appears that baby boomers approach these more as a calculated choice, one which consciously involves discriminating decisions between various religious alternatives, including of course the option of no participation in organized religion at all. Choice in matters of faith and practice is as much taken for granted for this generation as were expectations of religious involvement for previous generations.

The purpose of this paper is to explore one aspect of the religious changes—the return to organized religion. Who among them are returning? What accounts for the return? The findings are descriptive, drawn from a recent Lilly-funded survey of 536 baby boomers in four states (California, Massachusetts, North Carolina, and Ohio).

Cohort Experiences

Age is a major division among baby boomers: those born at the front end of the generation in the late forties are different from those born at the very back in the early sixties. Fifteen years apart, the two constituencies have had quite differing cohort experiences. Older baby boomers remember freedom marches and the assassination of President Kennedy; they came of age in a period of counter-cultural and political turmoil, and were deeply affected by the Vietnam War. People now in their late thirties and early forties experienced the sixties head-on, and were the most transformed by that momentous decade.

In contrast, younger baby boomers are more likely to remember gas lines in the seventies, Three Mile Island,and Chernoble; they came of age in a quieter time marked less by social protests than by scarcity and a return to greater inwardness; generally they have achieved an easier blend of pragmatism and idealism than their elders. That each generation receives a distinctive imprint from the social and political events of its youth is an old idea, most often associated with the name of Karl Mannheim (Mannheim, 1928) and the role of events during the late adolescent and early adulthood years in shaping social experience.

As shown in Table 1, roughly two-thirds of all boomers have dropped out for a period of two years or more; of these, 43 percent of the older and 38 percent of the younger have returned to active involvement. Older baby boomers are returning to organized religion, but they are not necessarily the most religious in others ways. Younger boomers are more religious in matters of personal faith and practice: they consider themselves more religious and affirm traditional Judeo-Christian beliefs and practices more so than do older member of the generation. This appears to be the case across a wide spectrum of issues including belief in the Devil and conflict between religion and science. Interestingly also, they are more inclined to say they would call upon religious institutions for "rites of passage" for themselves or for family members—for baptisms, weddings, and funerals. To say this does not of course mean that they will necessarily participate in such rites, but it does suggest a higher level of normative religious expectations. Their greater religious traditionalism goes hand in hand with a more conservative stance generally. Younger boomers voted for Bush in 1988 in greater numbers, view themselves more as political conservatives, and hold to more conventional views on moral issues than older boomers.

If the seventies and eighties are imprinted on the younger, more traditional boomers, the anti-establishment ethos of the sixties shows up with the older members of the generation. The latter are more likely to endorse alternative religious beliefs and practices: they tend more to believe in reincarnation, to practice meditation, and to view all religions as equally true and good. The sixties live on insofar as the spirituality and practices of the period continue to influence the lives of this segment of the population.

Family Cycle

A second important factor is the family cycle. From the discussion already, one might conclude that the increased religious involvement on the part of the older boomers can be explained by the simple fact that more of them are married and have children. There is indeed considerable evidence in the research literature to support the argument (Carroll and Roozen, 1979; Schroeder, 1975; Roozen and McKinney, forthcoming). Married persons typically are more settled than unmarried, and the presence of children is a stabilizing influence. Frequently it has been observed that young adults return to active religious participation once they begin to raise their own children.

the evidence from this study is unambiguous: family cycle and family situation are potent factors affecting the contemporary religious styles of baby boomers (see Table 2). First it is clear that married persons with children are far more likely to be loyalists, that is not to have dropped out of church or synagogue at any time, and even more significantly, to have returned to active religious participation if they have dropped out. Forty-one percent of married people with children are loyalists and fifty percent of all who have dropped out are returnees—much higher than for any of the other constituencies. It is also clear that married people are more religious of the several constituencies on a wide array of indicators, ranging from personal beliefs, experiences and practices to attitudes toward organized religion. Data not shown here also reveal them to have had less exposure to countercultural influence—46 percent say they have smoked marijuana whereas considerably more than half have done so in all the other constituencies. They hold far more conservative values on moral issues such as abortion, unmarried couples living together, the legalization of marijuana, respect for authority, and calling for a return to stricter moral standards.

In contrast, married people without children are the mirror opposite. Only 16 percent of those who have dropped out in this category are returnees, considerably lower than for the divorced/separated or even the singles. They rank lower than singles on all the religious items, on some items considerably lower, which is counter to our expectations. What this suggests is a changing subculture for married couples who have postponed having children, many of whom have dual careers. Their lower levels of religiosity fit with their very liberal views—even more liberal than singles—on such matters as the legalization of marijuana, legal abortion regardless of reason, unmarried couples living together, and acceptance of different lifestyles. Again age as a factor interacts with family cycle considerations: married persons without children generally are older than singles, and as we saw earlier are less conservative than the younger wave of baby boomers on moral, political, and religious values.

The divorced/separated constitute a changing profile group. Past research has often described the divorced/separated as having very low rates of participation presumably because they did not feel accepted in many congregations. The present data show them to have the highest numbers who have left organized religion, yet are returning at levels higher than for either married persons without children or singles. That they may be returning in greater numbers is no doubt explained by the large proportion of them who have children—that is, the fact that they are single parents. As the number of single parents have increased in this generation, patterns of religious participation have changed.

Educational Differences

Babyboomers are the most educated of all generations in American history. Eighty-five percent of the baby boomer sample finished high school, and 36 percent graduated from college. However, because of their unprecedented opportunities for education, they are a generation deeply divided by their degree of education. Baby boomers share nearly a universal high-school education, but there is a clear division between those who sent on to college and pursued degrees in higher education and those who did not.

Generally we found the split between college graduate and those pursuing post-graduate study of more importance than whether one had completed some college or not. The college educated were far more exposed to counterculturalinfluences (e.g., smoking marijuana and attending rock

concerts); they were more likely to have participated in a demonstration or march and to have opposed the Vietnam War. Similar differences as would be expected are observed on a wide range of attitudes—gender equality, environmental concerns, racial attitudes, and the like. However, the most pronounced gap often was that between the college educated and post-graduates and professionals. Post-graduates and professionals are very egalitarian in their view especially with respect to civil liberties, favor government spending on welfare, express low levels of confidence in the government, and hold permissive views on sex and morality, considerably more so than college graduates. This constellation of values and attitudes is often associated with the so-called "new class" and suggests the emergence of its own distinctive ideology.

The expansion of higher education has had, of course, an enormous influence on religion. As Wuthnow (1988) has recently argued, education has contributed significantly to the deepening division between religious liberals and religious conservatives. In the period in which baby boomers have grown up—the 1960s and 1970s—this split has greatly intensified. Levels of traditional belief and of religious participation have declined considerably among the better educated during this period. On matters as varied as belief in God, interpretations of the Bible, Sabbath observance, prayer, and church and Sunday School attendance, there have been precipitous declines. And of course the better educated have come to constitute a more significant proportion of the population, thus contributing as Wuthnow says to an "education gap" in religious commitment.

The Lilly study offers further support of an education gap in religion, though again, there is no simple linear pattern with level of education (see Table 3). Levels of dropping out are fairly high across all educational levels—the lowest being college graduates, contrary to expectations. Forty-three percent of college graduates are Loyalist, which is at least ten points higher than for any other educational level. Why this should be so is not altogether obvious. One interpretation would be that the declines in religious participation which occurred most precipitously among the better educated in the 1960s and 1970s had by the 1980s become widespread throughout the young adult culture. This would point toward a general levelling of differences over time as more liberated norms pertaining to religious involvement became accepted, although such explanation would not account for why college graduates have a higher, rather than a lower rate of commitment.

The influence of education shows up among the defectors: fewer college graduates and post-graduates return to active involvement. Among those dropping out, seventy percent of postgraduates and 62 percent of college graduates remain dropouts, as compared with 57 percent of high school or less and 53 percent of those with some college experience. Once having broken ties with the institution, the chances of returning to church or synagogue are simply less among the educated.

In matters of belief and practice, patterns are fairly predictable. Traditional Judeo-Christian beliefs are more common among the lesser educated. The gap separating liberals and conservatives in style and substance of belief varies directly with level of education. Even beliefs in reincarnation and in astrology are more prevalent for the lesser educated. With religious practices, there are important differences: prayer and saying grace are more common among the lesser educated; meditation and attending spiritual growth seminars among the better educated.

One of the most important consequences of education is what we are calling "religious individualism," or the tendency to appropriate religious beliefs and values for oneself and to place greater emphasis on personal choice and conscience than on institutional authority. As level of education increases, so does greater religious individualism. This is true across all major religious traditions—Protestant, Catholic, Jewish. On a variety of measures tapping sentiments toward organized religion, the better educated are consistently more inclined to express a more personal, privatized view. Religious individualism encourages personal autonomy and responsibility in religious matters, but is a corrosive influence upon institutional loyalties.

Conclusion

It should be noted that the results reported here by age cohort, family type,

and education are all based on preliminary analysis. Inferences about trends or causal factors should be interpreted cautiously. Multivariate analysis of the data are obviously necessary in order to specify more clearly the, interrelationships. also no attention has been given here to mainline Protestant versus conservative Protestant, Catholic, or Jewish comparisons.

Two concluding comments: One is that because many who were dropouts are now returning to organized religion, we need to explore further who are returning and why. We really don't know very much about who the returnees are in terms of their spiritual quests and what it is about religious institutions they like and dislike. A second is that we need to explore further the unexpected findings as reported here: for example, the younger boomers and their higher levels of religiosity, and also, that married persons without children are the least religiously involved of any of the family types. the former suggests an important change in religious climate for those coming into adulthood in the 1970s, and possibly an even greater return to religion of these boomers once they are into parenting, and the second suggests an emerging distinct boomer subculture, shaped by dual careers and postponement of having children—and presumably postponement of religious re-affiliation. Further attention to both is essential if we are to grasp the changes now underway in the changing shape of boomer religiosity. And of course, we must specify more exactly what is meant by returning to organized religion. Returning to active involvement does not necessarily mean "joining" religious institutions. It is said that many boomers are returning as visitors, and that permanent ties to organizations are unlikely. If so, we need to arrive at new measures of such involvement and exposure to religion and what the meaning and implications of such involvement are for religious institutions.

TABLE 1: Religious Characteristics of Older and Younger Baby Boomer Cohorts

	Older (N = 293)	Younger (N = 243)
Institutional Involvement		
Percent Loyalist	35%	32%
Percent Dropping Out	65	68
Of these:		
Percent Returnee	43	38
Percent Dropout	57	62
Personal Beliefs and Practices		
Consider to be religious	83	89
Say grace at meals	36	39
Believe in Eternal Life	80	83
Believe in Devil	61	67
Born Again	43	45
View religion and science in conflict	53	63
Attitudes toward Organized Religion		
Consider church membership important	67	60
Would expect to call upon church for rites for self or family: Baptism	71	82
Wedding	74	86
Funeral	85	90
Alternative Beliefs and Practices		
Believe in Reincarnation	30	25
Practice Meditation	17	11
Agree that all religions are equally good and true	51	43

TABLE 2: Religious Characteristics by Boomer Family Type

	Single (N = 93)	Married without children (N = 56)	Married with children (N = 289	Divorced/ Separated (N = 92)
Institutional Involvement				
Percent Loyalists	29%	34%	41%	14%
Percent Dropping Out	71	66	59	86
Of these:				
Percent Returnees	29	16	50	36
Percent Dropouts	71	84	50	64
Personal Beliefs and Practices				
Consider to be religious	78	78	91	82
Say grace at meals	24	21	46	32
Born Again	39	21	50	40
Definitely Believe in God	77	64	83	82
Believe in Devil	60	50	69	59
Religion "very important" in life	34	29	53	44
Attitudes Toward Organized Religion				
Agree it is important to attend church/synagogue as a family	42	32	67	40
Consider church membership as important	59	48	68	66
Would expect to call upon institution for rites for self or family:				
Baptism	72	58	82	72
Wedding	82	66	85	68
Funeral	85	82	91	81

TABLE 3. Religious Characteristics of Boomers by Education

	High School or less (N = 209)	Some College (N = 124)	College Grad. (N = 111)	Post-Grad. (N = 91)
Institutional Involvement				
Loyalist	31%	33%	43%	39%
Percent Dropping Out	69	67	57	71
Of These:				
Returnees	43	47	38	30
Dropouts	57	53	62	70
Beliefs				
Definitely believe in God	86	80	81	64
Believe in Devil	71	69	63	42
Say Bible is to be taken literally	56	38	23	15
Believe religion prepares for afterlife	59	44	28	23
Believe a child is born guilty of sin	35	26	20	15
Believe in reincarnation	31	28	29	20
Believe in astrology	35	27	14	19
Practices				
Pray daily	59	54	50	45
Say grace	35	44	40	29
Practice meditation	9	11	16	29
Attend spiritual growth seminars	19	21	24	31
Religious Individualism				
Agree that one should follow conscience, even if it means going against organized religion	74	75	86	89
Say people have God within them so churches aren't necessary	29	31	32	37
Say more important to be alone and meditate than worship with others	45	53	63	60
Prefer to explore many teachings than stick to a particular faith	52	63	66	69

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CHURCH ATTENDANCE AND OTHER POLLS

"Young adults often are conspicuously absent at worship services in the average week. The pews are more likely to be filled by the very young,their middle aged parents, and their grandparents" according to data released by The Gallup Organization, Princeton, NJ (*PRRC emerging trends,* Vol. 12, No. 1, Jan. 1990).

"Teen-agers set a modern attendance record in 1989 when 57% participated in worship services during the average week at a church or synagogue. The previous high mark of attendance was 54% of the teens reached in both 1986 and 1981," Gallup notes.

WORSHIP SERVICE ATTENDANCE IN PAST SEVEN DAYS

	Adults	Teens
1989	43%	57%
1988	42	51
1987	40	52
1986	40	54
1985	42	52
1984	40	52
1983	40	53
1982	41	50
1981	41	54
1980	41	50
1972	40	*
1967	43	
1962	46	
1958	49	
1954	46	
1950	39	
1940	37	
1939	41	

*Teen attendance figures unavailable for earlier years.

"Overall attendance in 1989 by adults, ages 18 or older, averaged 43% in a typical week. This represents only a one percentage point increase over 1988,but it is the first time since 1967 that this level of attendance has been achieved. The record high attendance for adults in America is 59%, accomplished in both 1959 and 1955."

The data in the above table on adult and teen attendance "mask a drop in formal worship practices among older teens and young adults," Gallup notes. "Attendance is highest among young teens, ages 13 to 15, with 62 percent reporting they went to church or synagogue the previous week in 1989. Among those who are 16 to 17 years of age, attendance drops to 50 percent. Lowest attendance by any age group is found among young adults, 18 to 29 with only one in three (32%) going to religious services in 1989. Attendance then advances as people mature, with 4 in 10 (40%) of those who are 30 to 49, and over half (52%) of those who are 50 and older, reporting attendance in an average week."

Gallup notes that the above findings "strongly suggest that worship service attendance for children and teens may be enforced rather than voluntary." For instance in an 1988 Gallup Organization study of *Teen-age Attitudes and Behavior Concerning Religion,* "one teen in three reports attending church only because 'my parents wanted me to go' (24%) [and] . . . 'my parents told me to go (12%).' "

Gallup notes that: "Geographically, attendance by teens is particularly high in the South where two teens in three (67%) went to worship services in 1989. Attendance was fairly high in the Midwest (55%), but comparatively fewer teens attended religious services in the East (52%) and the West (45%). Adult residents of the South (47%), East (43%), and Midwest (43%) also are more likely to be church goers than are those who live in the West (34%).

"Adult women are more likely than men to have attended services in 1989, by a margin of

48% to 38%. A similar disparity in attendance is found among teens, with young women outnumbering young men at places of worship by 61% to 52%. Teen attendance also peaks among non-whites (62%) and those who come from white-collar households (60%).

"The adult church attendance figures are based on 3,251 interviews conducted by the Gallup Organization nationwide throughout 1989 and have a sampling variance of plus or minus 3 percentage points. The findings for teen-agers are based on telephone interviews with a representative national cross section of 1,003 teen-agers, 13 to 17, conducted by The Gallup Youth Survey, throughout 1989, and have a sampling variance of plus or minus 4 percentage points."

Denominational Preferences of Teen-agers

"Protestants currently outnumber Catholics among the adult U.S. population by over two to one, with approximately 56% of adults on recent Gallup Polls stating a preference for one of the Protestant denominations and 25% saying they are Catholics," according to *PRRC emerging trends*, Vol. 12, No. 1, Jan. 1990.

"The ranks of Roman Catholics, however, would appear to be growing faster among the young. In surveys taken by the Gallup Youth Survey in 1989, fewer teens than adults identify themselves as Protestants, while more say they are Catholics. Currently, slightly over half of the teens (52%) cite preference for one of the Protestant denominations, while one in three (32%) is a Catholic by preference.

"Very few Catholic teens (18%) are found in the South where 72% of the young people claim allegiance to the Protestant faith. Protestants also outnumber Catholics in the Midwest, by a margin of 49% to 40%. In the East there is a slight plurality of Catholics (42%) over Protestants (40%), but in the West the edge goes to the Protestants, 36% to 33%.

RELIGIOUS PREFERENCE OF TEENS

	Protestant	Catholic
National	53%	32%
Sex		
Male	48	33
Female	55	31
Age		
Ages 13 to 15	54	30
Ages 16 to 17	54	30
Race		
Whites	49	33
Non-Whites	64	28
Family		
White-collar family background	48	35
Blue-collar family background	56	30
Region		
East	40	42
Midwest	49	40
South	72	18
West	36	33
Urbanization		
Central cities	49	36
Suburbs	49	32
Non-metropolitan areas	60	27

"Young Catholics most often are found in large cities (36%) and in the suburbs (32%) but in small towns and rural areas are outnumbered by Protestants by two to one (60% to 27%).

"In a bygone era Catholics were largely viewed as recent immigrants with trade, labor or service occupations, but today there are more Catholic teens who come from white-collar households (35%) than are found in blue-collar families (30%). By contrast, the majority of Protestant teens now come from blue-collar family backgrounds (56%) rather than from white-collar households (48%).

Gallup says that: "The findings are based on telephone interviews with a representative national cross section of 1,003 teen-agers, ages 13 to 17, conducted throughout 1989. For results based on a sample of this size, one can say with 95% confidence that the error attributable to sampling and other random effects is plus or minus three percentage points."

VALUE OF NEW CONSTRUCTION OF RELIGIOUS BUILDINGS IN CURRENT AND CONSTANT 1982 DOLLARS

(In Millions of Dollars)

Year	Current Dollars	1982 Dollars	Year	Current Dollars	1982 Dollars
1964	$ 992	$3,605	1977	$1,046	$1,659
1965	1,201	4,220	1978	1,248	1,779
1966	1,145	3,869	1979	1,548	1,996
1967	1,063	3,491	1980	1,637	1,884
1968	1,079	3,336	1981	1,665	1,746
1969	989	2,827	1982	1,543	1,541
1970	929	2,488	1983	1,780	1,712
1971	813	2,004	1984	2,132	1,968
1972	845	1,947	1985	2,409	2,161
1973	814	1,734	1986	2,702	2,365
1974	918	1,707	1987	2,753	2,340
1975	867	1,543	1988	2,822	2,359
1976	956	1,631			

Source: U. S. Department of Commerce, *Bureau of the Census, Value of New Construction Put in Place in the United States:* "Current Construction Reports, C-30, Value of New Construction Put in Place," Table 1.

In constant 1982 dollars, the peak year for the value of new construction of religious buildings was 1965, when the value in real terms was 1.8 times that of 1988. The amount expended in 1986, however, was higher than for any year since 1970.